John Howells. 1833.

THE CHRISTIANS DAILY VVALKE

in holy SECVRITIE and PEACE.

Being an Answer to these Questions,

1 *How a man may doe each present dayes worke, with Christian Chearefulnesse?*

2 *How to beare each present dayes crosse with Christian Patience?*

Containing familiar Directions; Shewing,

1 *How to walke with God in the whole course of a mans life.*

2 *How to be vpright in the said walking.*

3 *How to liue without taking care or thought in any thing.*

4 *How to get and keepe true peace with GOD; wherein are manifold helpes to prevent and remoue damnable Presumption: also to quiet and to ease distressed Consciences.*

First intended for private vse; now (through importunitie) published for the common good.

By HENRY SCVDDER *Preacher of the Word.*

The sixt Edition, corrected and amended by the Author.

Thine eares shall heare a voyce behind thee, saying, This is the way, walke yee in it. Isa. 30. 21.

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John Howells. 1833.

The Epiſtle to the Reader.

THE ſearching out of Mans true happineſſe hath exerciſed the wits and Pens of many Philoſophers and Divines with a different ſucceſſe.

1. Some by a miſtake of the end, have erred about the meanes. All their enterpriſes have ended in Vanitie, and Vexation, whileſt they have caught at the ſhadow of fruit in a hedge of thornes, and have neglected the tree it ſelfe, whence the fruit might have bin gathered with more certainty and leſſe trouble. I

marveile not at Varroes *report of* 288. *severall opinions about this subject, when I consider Mans naturall corruption, whose* understanding *is so* darkened, *that as those* Sodomites were weary in seeking the doore of *Lots* house) *so in vaine have the wisest* Heathen *sought the* happinesse, *which* (*though, like blind men,* they groped after it) *they could never find. And his spirituall appetite, and taste is so distempered that hee can iudge of the* chiefe good, *no better then the sicke-man can doe of the best meates.*

Eph. 4. 18.

Gen. 19. 11.

εἰψηλαφήσειαν ἄν τὸν. Acts 17.

2. *Others,* having the eyes of their understanding lightened, and their senses exercised to discerne both good and evill, *have concluded that mans* true happines *consists in the soules enjoyment of God, by an holy conformity, and sweet communion with him.*

Eph. 1. 18. Heb. 5. 12. ἀϊδιότης. *Seusus eterni.*

Vt vita carnis anima est ita beata hominis vita Deus est. Aug. 19. de civit. Dei cap. 26.

For, What else is true happinesse *then the enioyment of the* chiefe good? *And that* God *is*

the

the chiefe good, *appeares in this, that all the properties, which raise up goodnesse to the highest top of perfections, are in* God *onely. For he is the most* pure, perfect, universall, primary, unchangeable, communicative, desirable, *and* delightfull good: *the* efficient, patterne, and utmost end *of all* good; *without whom there is neither* naturall, morall, *nor* spirituall good *in any creature. Our conformitie to him the Apostle* Peter *expresseth, when he saith, that* the Saints are made partakers of the Divine nature; *That is,* they are renewed in the Spirit of their minde, and have put on the new man, which after God is created in righteousnesse, and true holinesse. *So that they have.* 1. *A new* light *in their* understanding faculties, *that they* know God, *not onely as Creator, but as Redeemer also of the World, and whilest they* behold, as in a mirrour, the glory of the Lord, with open face, they

Iohn 1.5. Gen. 1.38. Gen. 1.27. 1 Pet. 1.16 Pro. 16.4. Mat. 19.17 2 Pet. 1.4. Eph. 4.23. 24. Col. 3.10. Iohn 17.3.

are changed into the same image from glory to glory, as by the spirit of the Lord. *This* knowledge is begun *in this life, in the* knowledge *of* Faith, *and shall be perfected in the life to come, in the* knowledge of sence: *this is* in a glasse; *that shall be* face to face. *Secondly, they have a new life in their will & affections, that is, they have disposition and inclinations, in their hearts, sutable, and comfortable to the directions of the Word; Thus the Apostle* Paul *intended, when he said of the* Romans, *that they had* obeyed from the heart, the forme of doctrine, whereunto they were delivered. *Hee saith not, which was delivered unto you, but whereunto you were delivered, that is, the Word is as a mould whereinto being cast, you are fashioned according to it. Hence it is, that the* Saints *are said to bee* Sealed with the holy Spirit, *because as the Seale leaves its print upon the Waxe, so the* Spirit *makes holy im-*

Esay 53. 11.

Rom. 8. 24 1 Cor. 13. 9. 12.

Rom. 6. 17 ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς.

Eph. 1. 13.

pressions

preſſions in the ſoule: this is called the writing of the Law in our hearts; *in alluſion wherunto the Apoſtle* compares *the* harts *of beleevers to* Tables, *the* Miniſters *to* Pennes, *the* Spirit *to* Inke (*without which the* Penne *can write nothing*) *and the* affections *or* Converſation *of theſe beleevers to an* Epiſtle, *and this is ſaid to bee* read and underſtood of all men, *When they walke as examples of the Rule,* 2 Cor. 3. 2. Ier. 31. 33. 2 Cor. 3. 2. 3.

3. *Hence it is that godlineſſe hath a ſelfe-ſufficiencie joyned with it,* 1 Tim. 6. 6. *Becauſe a man is now in Communion with* GOG, whoſe face when a man beholds in righteouſneſſe, hee ſhall bee ſatisfied with his image, *Pſ.* 17. 15. *Hence comes that peace of Conſcience,* joy unſpeakeable and glorious, *and that* holy tryumph *and exultation of Spirit, which you may obſerve in the Apoſtle* Paul. 1 Tim. 6. 6 ἐυσέβεια μετ' αὐταρκείας. Pſa. 17. 15. Rom. 5. 1. 1 Pet. 1. 8. Rom. 8. 35 *ad finem.*

Having briefly ſhewed what this conformitie, and communion with

In hominibus secundum statum præsentis vitæ, est ultima prfectio secundum operationem qua homo coniungitur Deo. Tho. Aqu. 1. 2. de quæ. Art. 2. ad. 4.

God it, I will adde one or two words more to make it manifest, that onely those are truely happie which are in this estate. I may spare quotations of Writers, who concurre in this opinion. None of sound iudgement have denyed it, the best Schoole-men have determined, and concluded it, and there is good reason for it. For, mans vtmost end is, that it may be perfectly well with him, which he can never attaine vnto without communion with God, who is the chiefe of Spirits, and the best of goods. Other things are desired, as subordinate to this. The body is for the Soule, as the matter for its forme, or the instrument for its agent. Humane wisedome and morall vertues are desired, not for themselves, but for the fruit that is expected by them, as glory, pleasure, and riches. Fame, or glory is desired not so much for it selfe, as for the opinion of others, whence it's called δόξα, Worldly and bodily pleasures

are

are excessively desired, as drinke in a Feaver, or Dropsie, better it is to bee without the malady then to enioy that remedie. Riches *are desired not for themselves, but for the sustenance of life.* Life *is not so much desired for it selfe as for the enioyment of* happinesse, *which when a man hath sought in the labyrinth of earthly vanities, after much vexation, and disquietment of spirit, hee must conclude, that it is onely in that truest and chiefest good, which is the fountaine, whence true delight first floweth, and the obiect, wherein at last it resteth.*

Tristes exitus esse voluntatum, quisquis reminisci suarum libidinum vult et intelliget: quæ si beatos efficere possent nihil causæ esset quin pecudes quoque beatæ esse dicantur Boetius de consol. 5. pros. 7.

Secondly, That is mans happinesse, *in the possession and enioyment whereof his heart resteth best satisfied. So far a man is from true* happinesse *as hee is from full contentment in that which hee enioyes. The* Bee *would not sit upon so many flowers, if she could gather honey enough from any one, neither would* Salomon *have tryed so many con-*

clusions, if the enioyment of any creature could have made him happie. Would you know the cause why so many (like Ixion) *make love to shadowes and leave the substance, or that I may speake in a better phrase)* forsake the fountaine of
Ier. 2. 13. living water, and digge to themselves broken Cisternes that will hold no water? *Briefly, it is because man, who in his pride*
Gen. 3. 5. *would have seene as much as God, is now become so blinde, that hee seeth not himselfe. For if men knew either the disposition of their soules by Creation, or the distemper of their soules by corruption, they would easily escape this delusion.* 1. *The soule is a spirituall substance, whose originall is from God, and therefore its rest must bee in God; as the Rivers runne into the Sea, and as every body rests in its center. The noblest faculties are abased, not improved, abused, not imployed, vexed, not satisfied, when they are yoaked and subjected to*

these

these inferiour objects, as when Nebuchadnezar fedde amongst beasts. *Or when as* they that were brought up in Scarlet, embraced the dung. *Or as when* Servants rode on horse backe, and Masters walked like Servants on the ground. *Or as when* 70. Kings *like dogges did* eate bread under Adoni-bezecks table: *Or as when* Samson made the Philistims *merry with his eyes put out.*

Dan. 4. 29.
Lam. 4. 5.
Eccl. 10. 7.
Iudg. 1. 7.
Iudg. 16.

2. *Consider the soule as it is now in this state of corruption, nothing can now content it, but that which can cure it. The soule is full of sinne, which is the most painefull sicknesse; hence the Prophet compares wicked men to the raging waves of the Sea, that is never at rest, whose waters cast up mire and dirt; what will you doe to comfort him that is heart-sicke? Bring him the choisest delicates; He cannot relish them; Compasse him about with merry company, and musicke*

Esay 57. 7.

Its

Its tedious and troublesome to him: bring him to a better chamber, lay him in an easier bed; all will not satisfie him. Bring the Physician to him, then he conceives hope, let the Physician cure him of his distemper, and then he will eate courser meate, with a better stomacke, and sleepe on a harder bed, in a worse chamber, with a more quiet and contented heart.

Iust so it is with a guilty Conscience, though hee is not alwayes sensible of it. What comfort can his friends give him when God is his enemie? What delight can hee take in his stately buildings, or frequent visits, who may expect,

Luk.12.20 *even* this night, *to have his* soule fetcht away from him, *and to bee cast into hell amongst Divels? What is a golden chaine about a Leprous person, or the richest apparell upon a dead carkasse? Or, what comfort will a costly banquet yeeld to a condemned malefactour, who is now going to execution? Surely,*

ly no more than Adam *found, when thee had ſinned in the* Garden, *or than* Hamon *had, when* Aſſuerus *frowned on him, in the* banquet. *On the other ſide, Let a man bee in peace with God, and in a ſweet communion, enioy the influence of heavenly graces, and comforts in his ſoule, he can* rejoyce in tribulation, ſing in priſon, ſolace himſelfe in death, *and comfort his ſoule againſt* principalities, and powers, tribulation, and anguiſh, height, and depth, things preſent, and things to come. *This* true happineſſe *which all men deſire, (but moſt miſſe it, by miſtaking the ready way conducing to it,) is the ſubiect matter of this Booke. Here you ſhall learne the right* way of peace. *How a man may doe every dayes* duty, conſcionably, *and beare every dayes* croſſe comfortably; *receive it thankefully, and read it carefully.*

Gen. 3. 8.

Eſt. 8. 6. 7. 8.

Rom. 5. 3.
Act. 16. 25
Pſal. 23. 4.

Eſa. 38. 3.

Rom. 8. 38 39.
Rom. 3.

But this courſe is too ſtrict. *Object.* 1.

In bodily diſtempers we account *Anſw.*

that

that Physician the wisest and best, who regards more the health than the wil of the patient. The Carpenter squares his worke by the Rule, not the Rule by his worke. Oh miserable man, what an Antipathy against truth is in this cursed corrupted nature, which had rather perish by false principles, then bee saved by receiving and obeying the truth! But secondly, as it's strict *so it's* necessary, *and in that case,* strictnesse *doth not blunt, but sharpen the edge of industry to dutie. Therefore saith our Saviour,* Luk. 13. 24. strive to enter in at the straite gate, *that is, therefore strive to enter, because the gate is strait.* Bradford *well compared the way of Religion to a narrow Bridge, over a large and deep River, from which the least turning awry is dangerous. Wee see into what a Gulfe of miserie* Adam *plunged himselfe, and his posterity by stepping aside from Gods way. Therefore forget not these Rules of the Apostle;* Walke cir-

circumspectly, *and* make straight steppes to your feet, lest that which is halting be turned out of the way. Eph. 5. 15. Βλέπετε πῶς ἀκριβῶς περιπατεῖτε. Heb. 12. 13.

But many of Gods children attaine not to this strictnesse, yet are saved.

Object. 2.

It's true; though all Gods children travell to one Country, yet not with equall agilitie and speed, they all shoot at one marke, yet not with the same dexierity and strength. Some difference there is in the outward action, none in their inward intention, some inequality there is in the event, none in the affection: in degrees there is some disparity, none in truth and uprightnesse. All that are regeneaate are alike strict in these five things, at least. First, they have but one path, *one* way *wherein they* all *walke. Secondly, they have but one* rule *to guide them in that way, which they* all *follow. Thirdly, All their eyes are upon this rule, so as they are not* willingly ignorant of *any truth.* Esay 35. 8. Gal. 6. 15. 16. 2 Pet. 3.

Nor

Nor doe they ſuppreſſe, or detaine a-
Rom. 1. 18 *ny knowne* truth in unrighteouſ-
neſſe, *but* they ſtand in the wayes
Ier. 6. 16. and aske for the old way, which
is the good way. *Fourthly, They*
Luk. 1: 6. all *deſire, and endevour to obey eve-*
ry truth; not onely to walke in all
Heb. 13. the Commandements of GOD
19. without reproofe, *before men, but*
Gen. 17. 1. *alſo,* in all things to live honeſtly
and uprightly before God. *Fift-*
Gal. 6. 1. *ly; If they* faile, by occaſion (*as a*
member may, by accident, bee diſ-
καταρτίζετε. *joynted*) *yet they are in paine till*
they be ſet right againe; *if they*
ſtumble, through infirmity (*as ſheep*
may ſlip into a puddle) *yet they will*
not lye downe and wallow in the
mire, which is the property of ſwine;
if they are ſometimes drawne aſide,
by violent temptations, or ſtep aſide
by miſtake, yet they will not walke
Pſal. 1. 1. on in the counſell of the wic-
ked, nor ſhall *any* way of wic-
kedneſſe, (*that is, a conſtant, or*
daily courſe in any one ſinne) *bee*
found in them. They are ſo far from

per-

perverting the straight wayes of God (*that is, Speaking evill of that is good*) *that they will justifie God in condemning themselves, and subscribe to the righteousnes of his Word, praying, that their* wayes might be directed to keepe his statutes. Act. 13. 10 Psal. 119. 5.

To conclude. Laying aside all cavils, beg of God a teacheable disposition, and make thy best profit of the labours of this faithfull servant of Iesus Christ, a painefull, and profitable Minister of the Gospell. For the matter of the book, use it as thy daily Counsellour. For the manner, and occasion of penning it, use it, and learn to write by this coppy, I mean, stir up the gifts of God that are in thee to become more profitable to others, both in presence, by discourse, and in absence, by Writing.

How are wee bound to blesse God for those Epistles, which the Apostles *wrote, not onely to whole Churches, but also to private persons? Nor was this course extraordi-*

ordinary and proper onely to these persons and times: In succeeding ages, to this day, the beleevers have beene much edified by this course. In the Greeke Church, Chrysostome wrote divers Epistles, amongst the rest, in the last of them, hee takes occasion to commend Olympia, to whom he wrote that Epistle, for her delighting to employ him in answering questions, and resolving doubts. Athanasius, besides divers Epistles to others, wrote a little booke to Antiochus, containing answers to 162. questions. Basil wrote about 180. Epistles, amongst which in his 81. Epistle, exhorting Eustathius to more frequency in writing, he gives this reason, because they say, (saith he) that Wells are bettered by being drained out. Amongst the Latine Fathers, Hierome wrote divers Epistles, there is one, which Erasmus fathers upon Paulinus Nolanus, written to Celantia, wherein are many pithy and remarkeable directions about wal-

Chrys. Tom. 5. Ep. 7.

καὶ γὰρ τὰ φρέατα φασιν, ἀντλούμενα βελτίω γενέσθαι.

Ierom. Tom. 1. from pag. 108. to pag. 117.

walking with God in a holy course, (which is the Argument of this Booke) it is a large Epistle, and worthy to be often read. In S. Ambrose his works are ten bookes of Epistles, amongst which, in his 41. & 45. Epistle to Sabinus, hee commends this course of instructing one another by writing. In S. Augustins Workes are to be found 242. Epistles; in the first of which, hee exhorts Volusianus, to whom hee wrote, to reade the Scriptures, and bids him, if he doubt, to write, promising that he will answer him: he addes also two reasons of his Counsell, the second whereof is, because a Writing is euer ready when a man is fit to reade, nor is that any burden, (saith he) which a man may take up or lay downe at his pleasure.

Hee that reades his Epistles at leasure, advisedly, shall finde many errours confuted, many doubts answered, many truths cleared, many usefull directions for a holy life, recorded, and layd up, in those Epistles

Si quid autem, vel cum legis, vel cum cogitas tibi oritur quæstionis, in quæ dissolvendo videar necessarius, scribe ut rescribam, & paulò pòst; quod scriptum habetur semper vacat ad legendum, cũ vacat legenti, nec onerosum fit præsens, quod cum voles sumitur, cum voles ponitur. Aug. Ep. ad Volus.

ſtles (as ſo many Iewels in a rich Cabinet) for the good of poſteritie for ever. If thence wee come to thoſe later times, and ſee what large, and elaborate, and learned Epiſtles, Calvin, Beza, Druſius, and others have written, in other Countryes. Or looke into thoſe holy Letters of Bradford, and other bleſſed Martyrs in our owne language, beſides many ſince, wee ſhall conclude, that this courſe hath beene of no ſmall uſe for the direction, and comfort of Gods people in all ages. I'le adde one thing more concerning our owne Nation and times. It's pitie, and to be lamented, that ſo many Worthy Letters as are written upon ſpeciall occaſions, for reſolution of ſpirituall doubts, from day to day, by one or other, are impriſoned in ſecret Cloſets and Cabinets, which (if they were brought to light and publiſhed, I am perſwaded) would not onely exceed all that ever hath beene done in this courſe, ſince the

Apo-

Apoſtles time, but alſo be the beſt helpe of reſolution of many hundred caſes and doubts (which diſquiet Chriſtians) that ever hath beene, or, except ſome ſuch courſe be taken, ever will be in the world. I will briefly touch one or two obiections more, which ſome may interpoſe againſt this Worke, and ſo conclude.

Obiect. 2. *Many have already written on theſe ſubiects, and therefore this is ſuperfluous.*

Anſw. *True it is; Many have written on this ſubiect largely, and worthily, as Maſter* Rogers *in ſeven Treatiſes, abridged by Maſter* Stephen Egerton, *and Maſter* Iohn Downam *in a large and uſefull Worke, and that I may not forget him, whom, in ſome reſpects, I ſhould firſt have mentioned the Reverend Deane of* Worceſter *Doctor* Hall, *that true Chriſtian Engliſh* Seneca. *Alſo Maſter* Bolton, *whoſe* generall directions for comfortable walking with God

are

are deservedly approved of the most judicious. Yet I answer, first, That is never too often taught, that is never sufficiently learned. Secondly, In the mouth of two or three witnesses the truth is confirmed. Thirdly, As God is much glorified so the Church is much edified by varietie of gifts; Paul, Apollos, *and* Cephas are yours, and you Christs. *Fourthly, The Christian and intelligent Reader shall find in this some things new, other things expressed in a new manner, all digested in such a Method, with such brevity and perspicuity, as was necessarie to make the Booke a* vade mecum, *easily portable, and profitable to the poore, and illiterate.*

Object. 2. *But it exceeds the limits and proportion of a Letter.*

The first Coppie was more briefe, upon occasion of a second Letter, wherein some other cases were propounded, the judicious Author not onely handled these Arguments largely in his publicke Ministery,

but

but also added more particulars for his friends full satisfaction in a second coppy, hence it came to this quantitie. But lest whilest I plead for him, I should seeme to be guiltie of the same fault my selfe, I will here stop, wishing thee (Gentle and honest-hearted Reader) to consider that account must be given of what thou readest, as well as of what thou heares, and therefore, to joyne prayer with thy reading, that spirituall wisedome and strength may bee increased in thee for the practice of what thou learnest. So I commend the booke to thy reading, and thee, and it, to Gods blessing.

From my study in *Coleman-street*, *London*, this 25. of *April*. 1627.

Thine in the Lord Iesus,

IOHN DAVENPORT.

20 MA 59

THE CHRISTIANS DAILY WALKE.

CHAPTER I.

Of walking with GOD in generall.

BEloved Friend, observing your forwardnesse & zeale in seeking to know how you might *please God*, and *save your soule*: I thought it would be acceptable and profitable to you, if I should, by the infallible *Rule* of GODS Word, direct you how with most certaintie, speed, and ease,

The occasion of these Directions.

Chap. 1. you might attaine to this your holy ayme. Wherefore (considering that most of Gods children doe make their lives unprofitable, and uncomfortable, by troubling themselves about [a] *many things*, & that too much in things *lesse needfull*; by caring and fearing what shall betide them and theirs hereafter in things concerning this present life) that you might compasse *that one thing needfull*, and containe your selfe within your owne *line*, and *calling*; amongst other things, I exhorted you heedfully to apply your selfe to do *each present daies work with Christian cheerfulnesse*, and to beare *each present dayes evil with Christian patience*. Wherupon, in your next Letters, you earnestly intreated mee to give you directions to that purpose.

[a] Luk. 10. 40, 41.

Luk. 10. 42

What my meditations then afford ed, I wrote to you. Since that time, I have preached of *Walking with God in uprightnesse*, out

out of *Gen.*17.1. Also of *freedome from carefulnesse*, and of the *excellency, & meanes of peace with God*, out of *Phil.*4.6. Now, out of those Sermons, and from fresh meditations and collections, I have compiled into a short sum, so much as I thinke may be sufficient to satisfie your desire touching these demands. *Chap.*1.

The best way to please GOD, and the neerest and readiest way to heaven, also to get a chearefull and quiet heart in the meane time, till you come thither, is, To *walke with God in uprightnes, being carefull in nothing: but, in every thing, by prayers and supplications, with thankesgiving, to make your requests knowne unto God.* Which if you doe, *The peace of God which passeth all understanding, shall so establish and guard your heart and mind, in and through Christ Iesus, that you may live in an Heaven upon earth, and may be joyous and comfortable in* The sum of the following Discourse.

Chap. 1.

all estates and conditions of life whatsoever.

You must walke with God.

That you should walke with God in uprightnes, is commended to you in the cloud of Examples of [b] *Enoch*, [c] *Noah*, [d] *Iob*, [e] *David*, [f] *Zacharias* and *Elizabeth*, with many other renowned in Scripture. And is commanded to *Abraham*, and in him to all the faithfull, *Gen* 17. 1.

[b] Gen. 5. 22. 24.
[c] Gen. 6. 9.
[d] Iob 1. 1.
[e] 1 Kin. 9. 4.
[f] Luk. 1. 6.

To live by faith (which is, to frame your life according to the will of GOD revealed in his Word, the object of faith) and *to walke with God*, are all one. [g] *Enoch* was said to have walked with GOD, what was this else but to [h] *beleeve*, and rest on God, whereby hee pleased him? For, according to what *we* [i] *live*, according to that wee are said to walke. The morall actions of mans life are aptly resembled by the Metaphor of Walking, which is a mooving from one place to another. No man while he

[g] Gen. 5. 24.
[h] Heb. 11. 5. 6.
[i] Col. 3. 7.

he liveth here, is at [k] *home* in the place where hee shall bee. There are two contrarie *homes* to wch every man is alwayes going, either to *Heaven* or to *Hell*. Every action of man is one pace or step whereby hee goeth to the one place or the other. The *holinesse* or *wickednesse* of the *action* is the severall way to the place of *happinesse*, or place of *Torment*.

Chap. 1.
[k] Heb. 13. 14.

So that Gods owne Children, while they live in this world as pilgrims and strangers, are but in the *way*, not in the *Countrey* which they seeke, which is *Heavenly*.

Heb. 11. 3. to 16.

This life of faith and holinesse, what is it, but a going out of a mans selfe, and a continuall *returning to God* from the way of sinne and death, and a setled going forward in all those acts of obedience which GOD hath *ordained to bee the Way for all his Children to walke* in unto eternall life?

1 Thes. 1. 9. 10.

Eph. 2. 10.

Chap. 1.

A godly life is said to be *a walking with God* in respect of foure things that concurre thereunto.

How many things cōcurre in our walk with God.

First, whereas by *sinne* we naturally are [l] *departed from God*, and have *gone* [m] *away* from his wayes which he hath appointed for us, we by the [n] *new and living way* of Christs death and resurrection, and by the *new and living worke* of Christs spirit, are brought neere to God, and are set in the wayes of God *by Repentance from dead Workes*, and *by faith towards God* in Christ Iesus; which are the *first* [o] *principles of true Religion*, necessarily to be presupposed to be the first steps in this walking with God. Now to beleeve and to continue in the faith, is, to [p] *walke in Christ*: therefore to *walke with God*.

[l] Isa. 53. 6.
[m] Rom. 3. 12.
[n] Heb. 10. 20.
[o] Heb. 6. 1.
[p] Col. 2. 6. 7.

Secondly, the *revealed will of God* is called *Gods way*, because in it GOD doth as it were come forth of the *secret of his holy Majestie*, to shew his people their

way

way to him, and so takes them along to himselfe; according to that in the *Psalme, Righteousnesse shall goe before him, and shall set us in the way of his steps.* Now this way of righteousnesse revealed in the word, is the rule of a godly life: Hee which walketh according to Gods law, is said to walke before God; (compare 1 *King.* 8. 25. with 2 *Chro.* 6. 16.) So that he which walketh according to *Gods* will in the passages and turnings of his life, keeping himselfe to this rule, *walketh with God.* *Chap.* 1. Psal. 85. 13

Thirdly, he that liveth a godly life, walketh after the Spirit, not after the flesh. Hee is *led by the Spirit of God*, having him for his guide; wherefore in this respect he is said to *walke with God.* Rom. 8. 1. 14. Gal. 5. 16.

Fourthly, that a man may live godly, it is requisite that by the eye of faith he see God present before him in all his actions; thinking of him oft upon all occa-

Chap. 1.
q Isa. 64. 5.
r Psal. 86. 8
s Heb. 11. 27.
t 2 Cor. 2. 17.

casions, q *remembring* him in his wayes. r *Setting the Lord alwayes before him*, as *David* did. s *Seeing him that is invisible*, as *Moses* did. Doing all things as S. *Paul* did preach, t *as of God, in the sight of God.* Now hee that so walketh that hee *alwayes observeth Gods presence, and keepeth him still in his eye* in the course of his life, and that not onely with a generall & habituall, but, as much as he can, with an actuall intention to please and glorifie God, this man must needs be said to *walke with God.*

What it is to walke with God.

Would you (in a word) know when you walke with GOD? (1) When you daily goe on to repent of sinnes past, beleeve in Christ Iesus for pardon, and beleeve his Word for direction (2) When you walke not according to the will of man, but of God. (3) When you walke not after the flesh, but after the spirit. (4) When you set God before you, & walke as in the sight, then

then you walke with, before, after, and according to God. That you may walke with God; consider these arguments farther to convince and induce you.

Chap. 1. Reasons why Christians should walke with God.

First, you are commanded *to walke as Christ walked*; and it concernes you so to doe, if you would approve your selfe to bee a member of his body: for it is monstrous, nay, impossible, that the head should go one way, and the body another. Now our Saviour observed all the three later requisites of walking with God; The former, namely, justifying faith and repentance belonging not to him, because hee was without Sinne. 1 Ioh. 2. 6.

Secondly, it is all which the Lord requireth of you for all his love and goodnesse shewed unto you, in creating, preserving, redeeming, and saving you. For what doth the Lord *require* of you but to *doe iustly, and to love mercy, and to walke humbly with your God?* Micah. 6. 8

Chap. 1.

Thirdly, if you walke with God, and keepe close to him, you shall bee sure to goe in the right way, in that [u] *good old way* which is called the [x] *way of holinesse*: in a most [y] *streight*, most neere, and (to a spirituall man) most *pleasant way*, *whose paths are peace*, which endeth in the [z] *rest of your soule*. For God teacheth his children to [a] *chuse this way*: And if they happen to erre or to doubt of their way, they shall heare the voyce of Gods Spirit behinde them, saying; [b] *This is the way, walke in it.*

[u] Ier. 6. 16.
[x] Isa. 35. 8.
[y] Pro. 3. 17.
[z] Ier. 6. 16.
[a] Isa. 48. 7. Psa. 15. 12. Psa. 37. 23.
[b] Isa. 30. 21.

Fourthly, if you walke with God, you shall [c] *walke safely*; you shall not need [d] *to feare, though ten thousands set themselves against you.* For his presence is with you, and for you. His holy [e] *Angels* encampe about you. And while you walke in his waies, they are charged to [f] *support you*, lest you should receive any harme.

[c] Pro. 3. 23 24. Psa. 37. 24.
[d] Psa. 3. 5. 6.
[e] Psa. 34. 7.
[f] Psa. 91. 11. 12.

Fifthly,

Fifthly, *When you walke with God*, (though you bee alone and without all other companions) *you doe walke with the best company*, even such whereof there is most need, and best use. While God and you walke together you have an advantage above all that walke not with him; For you have a blessed opportunity of that holy acquaintance with God, which is required in *Iob*. You have opportunity to speake unto him, to aske him his advice in every thing; praying with assurance of a gracious hearing. *Abraham* and his faithfull servant made use of their walking with God for these purposes. Is it not a rare favor that the most high God shall vouchsafe to come downe from Heaven and walke on earth with base man, nay, rather to call up man from earth to Heaven to walke with him? It would be therfore shamefull & hatefull ingratitude not

Chap. 1.

Iob 22.21. to 30.

Gen. 24.

Phil. 3.20. Colos. 3.2.

Chap. 1. not to accept this offer, and not to obey this charge.

Sixtly, *to set the Lord alwayes in your sight, is an excellent preservative, and restraint from sinne*; with this shield chaste *Ioseph* did repell and quench the fiery darts of the temptations of his lewd Mistris. For who is so foolish, and shameles as to transgresse wittingly the just lawes of a Father, King, and Iudge, knowing that hee is present, and doth observe him with detestation, if he so doe?

1 Gen. 39. 9.

Seaventhly, *to have the Lord alwayes in your eye and thought*, is an excellent *remedie against spirituall sloth and negligence in good duties*, and it is *a sharpe spurre to quicken you, and make you diligent and abundant in the worke of the Lord*. What servant can be slothfull & false in his Masters sight? And what Master will keepe a servant that will not observe him and do his commands while hee himselfe looketh on?

Psal. 119. 168.

Eight-

Eightly, *Walking with God in manner aboveſaid*, doth excedingly [h] *pleaſe God, pleaſe* Gods holy [i] *Angels, pleaſe* Gods faithfull [k] *Miniſters*, and doth *pleaſe and ſtrengthen* [l] *all thoſe good people of God* with whom you doe converſe. It is to walke worthy of *God in* [m] *all well pleaſing*.

Ninthly, *Thus walking with God*, you ſhall be aſſured of *Gods mercy and gracious favour*. He keepeth *covenant and mercy with all his ſervants that walke before him with all their heart*. When you doe thus walke in the light, you have a gracious fellowſhip with God, and the *bloud of Ieſus Chriſt cleanſeth you from all ſinne*. There is no *condemnation* to you which thus walke. Your fleſh, when you die, ſhall reſt in hope. For to them that ſet God before them, he doth *ſhew the path of life*, which will bring them into his glorious preſence, where are *fulneſſe of joyes, and pleaſures for evermore*.

Any

Chap. 1.

[h] Heb. 11. 5.
[i] 1 Cor. 11. 10.
[k] 3 Ioh. 4. 3
[l] Pſal. 119. 74.
[m] Col. 1. 9. 10.

1 King. 8. 23.

1 Ioh. 1. 7.

Rom. 8. 1.

Pſal. 16. 8. 9.

Chap. 1.

Any one of these motives advisedly thought upon by a willing, an humble, and prayerfull person, were enough to perswade to this holy walking with God.

Notwithstanding, it is woefull to consider, how few there bee which walk thus. For most men

n Psa. 10.4 — n *seeke not after God, God is not in all their thoughts*; they walke in the

o Eph. 4.17 — o *vanity of their mindes*

p 2 Pet. 3.3 — p *After their owne lusts*, the

q 1 Ioh. 2. 16. — q *lust of the flesh, the lust of the eye, & the pride of life*: walking according to the *course of this world*, according to

r Eph. 2. 2. — the will of Satan, the r *Prince of Power of the ayre*; the spirit that now worketh in the children of disobedience: Who refuse to returne or to call themselves into question, though God doe wait and hearken for it, no, not so much as to say, *What have wee done?* But every one runneth to his course, as the horse rusheth into the battell.

Ier. 8.6.

Now

Now touching all that *walke thus contrary unto God*, God hath ſaid that hee will *ſet his face againſt them, and puniſh them ſeven times*, even with many and ſore plagues. And if yet they will walke contrary to him, hee *will walke contrary to them in fury, and puniſh them ſeven times, and ſeven times more for their ſinnes.* And if yet they will walke in impenitency, notwithſtanding *Gods* offer of mercy to them in *Chriſt*, Saint *Paul* could not ſpeake of ſuch with dry eies, but peremptorily pronounceth that their *end is deſtruction.* *Chap.* 1. Lev. 26. 21 to 28. Phil. 3. 18, 19.

As for your ſelfe; I will ſay no more but this; Weigh well the premiſes; Compare the *way*, wherein you walke with God, with all other *wayes*, compare *company* with all *other company*, compare *guide* with *guides*, and compare *the iſſues and end of this way* with *the iſſues and end of all other wayes*: and the choyce of your

Chap.2.

your walke will easily and quickly be made.

Thus much be said in generall of walking with God.

CHAP. II.

How to walke with God in all things, at all times.

Man must walke with his God in every point of time.

THE *Commandement* to walke with God, *is indefinite*, without limitation, therefore must be understood to bee a walking with him *in all things*, and that, at *all times*, in *all companies*, and in *all changes*, *conditions*, *and estates* of your life whatsoever. To walke with God in grosse, is not sufficient.

You are not dispensed with for any moment of your life: but *all the dayes* of your life, and *each day* of your life, and *each houre* of that day, and *each minute* of that houre; you must passe *the*

Chap. 2.

[s] *time*, the *whole time* of your dwelling here in feare; even [t] *all the day long*, saith *Salomon*. You must indevour to have a conscience voyd of offence [u] *alwayes*, as saith the Apostle. You must live the *rest of your life*, not to the lusts of men, but to the will of God; taking heed lest at *any time* there bee in you an evill heart of unbeliefe, in departing from the living God.

[s] 1 Pet. 1. 17.
[t] Pro. 23. 17.
[u] Act. 24. 16. 1 Pet. 4. 2.
Heb. 3. 12.

1. For this end Christ did redeeme you from the hands of your enemies, that you might serve him in holinesse & righteousnesse (which is the same with walking with God) [x] *all the daies of your life without feare.*

Reasons why a man must walk with God at all times

[x] Luk. 1. 74, 75.

2. The end of the instructions of the Word, which is the light to your feet In this walking, is, that it be bound upon your heart [y] *continually* to lead, keepe, and talke with you *at all times.*

[y] Pro. 6. 21, 22.

3. The lusts of your owne heart, and your [z] Adversary the devill

[z] 1 Pet. 5. 8

Chap. 2.

divell lye *alwayes* upon the advantage to stay you, or to divert you out of your godly course; so that upon every intermission of your holy care to please GOD, they take their opportunitie to surprise you.

4. You are accountable unto God for losing and mis-spending *all that precious time* wherin you doe not walke in his wayes.

Eph. 5. 15. 16.

5. Besides, he that hath much worke to doe, or that is in a long journey, or is running a race for a wager, hath no need to lose *any time*. If you be cast behinde in your worke and race, you will hardly recover your losse but with much sorrow, with renued faith, and with more than ordinary repentance.

Wherefore, when you doe awake in the night, or in the morning, and while you are awake in the day, and when you betake your selfe to sleepe at night, you must, as *Christ* (foreshadowing in

in *David*) did, have thoughts on God, and [a] *ſet him alwayes before you* [b] *When I awake, I am ſtill with thee*, ſaith, *David*, & *in the* [c] *night he remembred God*, and *his hope and* [d] *meditation was on Gods word. Iſaiah* (in the perſon of all the faithfull) ſaith, *With my ſoule have I deſired thee in the night, yea, with my ſpirit within mee will I ſeeke thee early.*

(hap. 2.
[a] Pſal. 16. 8. Acts 2. 25.
[b] Pſal. 139. 18.
[c] Pſa. 63. 6
[d] Pſal. 119. 147. 148.
Iſa. 6. 9.

1. In the *inſtant of awaking* let your heart be lift up to God with a thankefull acknowledgement of his mercy to you. For it is he that giveth his [e] *beloved ſleepe*, who keepeth you both in ſoule and body [f] *while you ſleepe*: Who renueth his *mercies every* [g] *morning*: for, while you ſleepe, you are as it were out of actuall poſſeſſion of your ſelfe, & all things elſe. Now, it was God that kept you, and all that you had, reſtoring them againe with many new mercies when you wake.

How to awake with God.

[e] Pſ. 127. 2.
[f] Pro. 6. 22.
[g] Lam 3. 22. 23.

2. Ariſe *early in the morning*, (if

Chap. 2.

Ioh. 8, 2. Pro. 31. 5.

(if you bee not necessarily hindred) following the example of our *Saviour Christ*; & of the *good housewife* in the *Proverbes*. For this, ordinarily, will make much for the health of our body, and for the thrift, both of your temporall, and spirituall state; for hereby you shall have the day before you, and shall gaine the most, and the fittest times for exercises of Religion, and for the workes of your calling.

3. In the time *betwixt your awaking and arising* (if other pertinent and profitable thoughts offer not themselves) it will be useful to thinke upon some of these,

h Eph. 5. 14 1 Cor. 15. 34.

I must h *awake from the sleepe of Sinne to Righteousnesse*, as well as out of *bodily sleepe unto labour in my calling. The* i *night is far spent, the day is at hand, I must therefore cast off the works of darknesse, and put on the armour of light. I must walke honestly as in the day.*

i Rom. 13. 11, 12, 13.

I am by the *light of grace and know-*

knowledge, to ariſe and walke in it, as well as by the light of the Sunne to walke by it. Think alſo of your awaking out of the ſleepe of death, and out of the [k] grave at the ſound of the [l] laſt Trumpet; even of your bleſſed reſurrection unto glory at the laſt day. It was one of Davids ſweet thoughts (ſpeaking to God) [m] When I awake, I ſhall be ſatisfied with thy likeneſſe.

Chap. 2.

[k] 1 Cor. 15. 54. 55.
[l] 1 Theſ. 4. 16.
[m] Pſ. 17. 15

When you ariſe, and apparell your ſelfe, loſe not that prime time (when your wit is freſheſt) with uncertaine, impertinent, boundleſſe and fruitleſſe thoughts, as it is the faſhion of moſt men and women for to do. This is a fit time to thinke upon the cauſe why you have need of apparell; namely, the fall and ſinne of your firſt Parents which from them is derived to you. For before their fall, their nakednesſe was their [n] comelineſſe; and ſeeing it, they [o] were not aſhamed. It will likewiſe bee to good

Fit meditations when a man doth apparell himſelfe.

[n] Gen. 1. 31
[o] Gen. 2. 25.

Chap. 2.

good purpose to consider what base stuffe the wise providence of GOD hath appointed to bee the matter of apparell. The *rinds* of plants, the *skinnes*, *haire*, or *woolle* of bruit beasts, and the *spittle* of the Silkworme; very *excrements* and *cast apparell of unreasonable creatures*. Which, as it doth magnifie the wisedome, power, and goodnesse of GOD in choosing, and turning such meane things to such excellent use: so it should humble and keepe downe the pride of man. For what man, who is in his wits, will bee proud of the badge of his shame, even of that apparell, for which (under God) hee is beholding to very plants and beasts?

Now also is a good time to call to mind what rules are to be observed, that you may apparell your selfe so as becommeth one that professeth godlinesse: namely, That your *apparell for matter*

1 Tim. 2. 9 10.

and

and *fashion* doe suite with your *generall* and *speciall Calling*, and with your *estate*, p *sex*, and *age*.

That your *wearing* your *apparell* bee for *health*, *honestie*, and q *comelinesse*.

3. That you rather goe with the *lowest*, than with the *highest* of your state and place.

4. That the *fashion* be neither r *strange*, *immodest*, *singular*, or *ridiculous*.

5. That you be not *overcurious*, or *overlong*, taking up too much time, in putting it on.

6. Neither the *making* nor *wearing* of your apparell must savour of *pride*, *lightnes*, *curiositie*, *lasciviousnes*, *prodigalitie*, or *base covetousnesse*: But it must be such as becommeth *holines*, *wisedome*, *thrift*, and *honestie*, and such as is well *reported of*.

7. Follow the *example* of those of your ranke and meanes, which are most *sober*, most *frugall*, and most *discreet*.

Chap. 2.

p Deu. 22. 5
1 Cor 11. 13, 14, 15.

q 1 Cor. 12. 23.

r Zeph. 1. 8

Isa. 3. 18. to 24.

Phil. 4. 8.
1 Cor. 11.

While

Chap. 2.

While you apparell your ſelfe, it will be ſeaſonable and profitable alſo, by this occaſion, to *raiſe your thoughts*, and to *fix them upon that your apparell which doth cloath and adorne* [f] *your inward man*, which is ſpirituall, and of a divine matter, which never is out of faſhion, which never weareth out, but is alwayes better for the wearing. Thinke thus, If I goe *naked* without bodily apparell, it will bee to the *ſhame of my perſon*, and to the *hazard of my health and life*: But how much more will the *filthy* [t] *nakedneſſe* of my ſoule appeare to the eyes of *men*, of *Angels*, and of *God himſelfe*, whoſe * *pure eyes* cannot abide filthineſſe; whereby my *ſoule* will be expoſed to moſt *deadly temptations*, and my ſelfe to Gods moſt *ſevere Iudgements*; except I have *put on*, and doe *keepe on* mee the [u] *White linnen of Chriſts Spouſe, the righteouſneſſes of the Saints*, that

Rev. 3.18.

[f] 1 Pet. 3.4.

[t] Rev. 3.17 Rev. 16.15 Exo. 32. 25.

* Hab. 1. 13.

[u] Rev. 19.8

that is, *Iustification by faith in Christ*, and *sanctification of every part by the Spirit of Christ?* Chap. 2.

And becauſe every day you ſhall be *aſſaulted* with the *world*, the *fleſh*, and the *devill*, you ſhall do well to conſider whether you haue put on, and doe improue *your coat of male*, that *complete armour*, preſcribed*.

* Epheſ. 6. 11. to 18.

When it ſhall happen that you doe uſe your *looking-glaſſe*, and by experience find that it ſerveth to diſcover, and to direct you how to reforme whatſoever is uncomely, and out of order in your body: you may hereby remember your ſelfe of the neceſſitie and admirable uſe of the *mirrour* and *glaſſe of Gods Word*, and *Goſpell of Chriſt*, both *read* and *preached*, for the good of your ſoule. For, this being underſtood and beleeved, doth not onely ſhew what is amiſſe in the ſoule, and how it may bee amended; but in ſome meaſure will enable

Iam. 1. 23. 24. 25.

Chap.2.

you to amend; for, it doth not onely shew you your owne face; but the very face and glory of God in Christ Iesus, which by reflexe upon you, will through the Spirit worke *on you* a more excellent effect than *on Moses face* in the Mount, which yet was so glorious, that the people could not endure to behold it. For *by this Gods glory*, which by faith you behold in the Word, you shall be *changed into the same Image, from glory to glory, even as by the Spirit of the Lord.*

Exod. 34. 29. 30.

2. Cor. 3. 18

Touching these things which I haue prescribed to be thought upon, when you arise, and put on your apparell in the morning, and those other which I shall prescribe when you put off your apparel at going to bed at night; my meaning is not to urge them as necessary, as if it were sinne to omit any of these particulars: but except better come in place, as most convenient. Wherfore take these Cautions. First,

First, (as I said) if other pertinent & more profitable thoughts offer not themselues, or if you be barren of other holy meditations, use these.

Chap. 2. Cautions to the former directions.

Secondly, the bare similitudes, and allusions, with all such resemblances which are free (not commanded by God, but in our choyce to take up from things naturall & artificiall, to put vs in mind of spirituall things, and to cleare our judgements therein) must be used with putting a wide difference betweene them, & those which are Sacramentall. For the Sacraments, besides their naturall aptnesse to signifie what they doe represent, they haue diuine institution from GOD, whereby to the beleeuer, they are through God, Spirit effectuall, not onely outwardly to signifie, exhibit, & seale; but inwardly to apply and confer the thing signified; these not so, yet as helpes to your memory and un-

Chap. 3. Section 1.

derstanding these are of singular use. For our *Saviour* in his *speeches* while hee lived upon the earth, and in his writings in the *holy Scripture*, is frequent in the use of them, as you may obserue in the manifold parables and similitudes in the Gospell.

CHAP. III.

Of beginning the day well, walking with God.

SECTION I.

WHen you are thus awake, and are risen out of your bed, that you may walke with God the remainder of the day: It will be needfull that you *first renew your peace with God.* and then *keepe it*, by doing those workes of *pietie, equitie, mercy*, and *sobrietie*, which any way may concerne you that day. For

a *how*

Chap. 3. Section 1.

[a] *how can two walke together* safely (especially a weake one with him that is strong) *except they be agreed?* And how can any walke with God, if he be not holy in all his conversation? You haue as much cause to *beware of him*, and *to obey his voice*, and not provoke him *Who goeth before you in the wilderneſſe of this world*, to guide and bring you to his *heavenly Kingdome*; as the *Iſraelites* had, to beware of him who went before them to keepe them in the way, and to conduct them unto *the earthly Canaan*, the place which he had promiſed and prepared for them. It was for this, that *Ioſuah* told the people, that except they would *feare the Lord and ſerue him in ſinceritie, and put away their ſtrange gods, they could not ſerue God*, they could not walke with him. For he is (ſaith he) *a holy God*: he is a *jealous God*: *he will not forgiue your tranſgreſſions nor your ſinnes.*

[a] Amos 3.3.

Exod. 23. 20. 21. 22

Ioſh. 24. 14 19.

Chap. 3. *Section* 1. How to begin the day with praier

For this cause (if unavoydable necessitie hinder not) *Begin* the day with *solemne* [b] *prayer and thankesgiving.* Before which (that these duties may bee the better performed) it will be convenient, *if you have time,* that you [c] *prepare your selfe by meditation*; the *matter* whereof should be an enquirie into your present estate, how all things stand betweene God and you. How you have carried your selfe since you last prayed and renewed your peace with God, what sinnes you haue committed, what graces & benefits you want. *What freshfavours God hath bestowed on you* since last you gaue him his Tribute of thankes, and how much prayse and thankes you do owe to him also for continuance of the old. Thinke also what imployments you shall haue that day; Consider likewise what ground and warrant you haue to approach to the Throne of Grace, to aske

[b] Psl. 92. 1. 2 Psa. 88. 13.
[c] Psa 57. 7. Lam. 3. 40. 41
Iob 11. 13
Psal. 116. unto 13.

pardon

pardon, and to aske, and expect favour and helpe of God Vpon these considerations rightly prosecuted, you must worke your heart to a resolution through Gods grace, to *reforme whatsoever you find to be amisse*: And that you will flie unto, and onely relie upon Gods mercy in Christ; that you will acknowledge him in all things; and that you will now seeke grace and helpe of him, whereby you may walke as in his sight in all well-pleasing, all that day. *Chap. 3. Section 1.* Iob. 11. 14

To further you herein, doe thus:

First, lay a peremptory charge upon your *conscience* to deale *unpartially, plainely*, and *fully* in this examination & judging of your selfe.

Secondly, you should be so well acquainted with the *summe and meaning of the Law*, that you may bee able to carry in your head a *Catalogue* or *Table* of the prin- Deut. 6. 8. 9.

Chap. 3. *Section* 1.

principall duties, and vices, required, and forbidden in each Commandement: whereby you may try your obedience past and may set before you a Rule of your life for time to come.

Thirdly, (least the calling to minde the multitude and greatnesse of your sinnes by the Law, should make you despaire of Gods favour) you should be so well exercised in the *Articles of the Christian faith*, and in the principall *promises and precepts of the Gospell*, that you may be able also quickly to call them to mind for the strengthening of your faith and hope in God. The *patterne of wholesome words* should be familiar unto you for these purposes.

2 Tim. 1. 13

All this needs not take up much time: you will finde it to bee time well redeemed. For, first, by such *preparation* you shall keepe your selfe from the *rude* and *rash* thrusting your selfe into

1 Reasons of due preparation before prayer

Gods

Gods holy preſence, whereof you are warned in the Scriptures, *Eccleſ.* 5. 1 2. *Chap.* 3. *Section* 1.

Secondly, when by this *meanes* you haue well humbled, ſoftened, ſeaſoned, and ſet ſtraight your heart to God-ward ſothat you can ſay, you *regard no iniquity in your heart: and when hereby you haue called your thoughts in from ſtragling, and haue gotten compoſedneſſe of minde, and inward ſtrength of ſoule, without which the arrow of prayer can never flye home to the marke; then you may approachunto Gods ſpeciall preſence with more *faith* and *boldneſſe*; you ſhall be more able to utter before him *apt confeſſions*, *lawfull requeſts*, and *due thankeſgivings*, more *underſtandingly*, more *diſtinctly*, more *humbly* more *devoutly*, more *feelingly*, more *fervently*, and with more *aſſurance of a gracious hearing*, (all which are requiſite in prayer) 2 *Pſal. 66. 18. Ioh. 9. 31.

Chap. 3. Section 1.

er) then possibly you could ever be able to doe without such *preparation*.

3 Thirdly, this *due preparation to prayer* doth not only fit you to pray: but is *an excellent furtherer of a godly life*. For it maketh the *conscience tender* and *watchfull* over you, by the daily exercise of the knowledge of the precepts and threats of the Law, and of the precepts and promises of the Gospell: and it being enforced to examine, accuse, judge and passe sentence, yea, to doe a kind of execution upon you for your sinne, smiting your heart, and wounding it selfe with godly feare, griefe, and shame (a worke to which the conscience is loth to come, till it must needs:) wherefore, to prevent all this trouble, vexation, and smart, it will rather giue all diligence in other acts which are more pleasing, namely, it will direct you in the wayes of God, check and warne you

you before hand, leſt you ſhould ſinne; to the end that when you come to examine your ſelfe againe, it might finde matter, not of grieving and tormenting, but of reioycing & comforting your heart, which is the *moſt proper*, and *moſt pleaſing Worke of a ſanctified conſcience*. He that knoweth that he himſelfe muſt (and none for him) bee at much paines to make himſelfe whole and cleane when hee is wounded and defiled, will take the more heed leſt he wound and defile himſelfe.

Chap. 3. Section 1.

2 Cor. 1. 12.

Fourthly, this due preparation to prayer, taken up in good part with examining, judging and reforming your ſelfe, doth *prevent Gods judging of you*; for when you *judge your ſelfe, you ſhall not be judged of the Lord*, ſaith the Apoſtle.

1 Cor. 11. 31.

How to be diſpoſed in the act of prayer.

Being rightly prepared, you muſt draw neare into Gods ſpeciall preſence & falling low at his foot-ſtoole, repreſenting him to your

Pſa. 95. 6.

Chap. 3. Section 1.

your thoughts in the apprehension of one who is in himselfe, and of himselfe, the *onely heavenly spirituall, all-knowing, and All mighty Majesty & Deity*: now become *your loving and mercifull Father through Christ* his Sonne, *your Lord*. Then you must [c] *poure out your soule* before him in confessing your sinnes, and in making [f] your desires (*through the spirit*) knowne vnto him in the name of *Christ*, for your selfe and others in all lawfull petitions, and supplications, with thankesgiving; And all this with [g] *understanding*, with the *intention* and full bent of the soule [h] with *fervor*, and [i] *expectation* of being heard, in due time and measure, and in the best manner.

Math. 6. 9.

[c] 1 Sam. 1. 15.

[f] Phil. 4. 6.

[g] 1 Cor. 14. 15

[h] Iam. 5. 16

[i] Mark. 11. 24.

The *rule and boundary* to you for all things required in prayer, is the *Lords Prayer*. If you would haue reasons to perswade you to this dutie of prayer, and would haue further information touching

ching the fore-pointed-at particular requisites in prayer, I refer you to that which I haue already publiſhed upon the *Lords Prayer*. And touching the chiefe impediments to prayer, with their removals, I referre you to the Epiſtle of my loving and reverend friend, Maſter Doctor *Sibbs*, written before the ſaid Treatiſe.

Chap. 3. *Section* 2.

The Keyof Heaven.

SECTION 2.

Cautions and aduertiſements about Prayer.

VNto the Directions both for preparation to prayer, and concerning prayer it ſelfe, take theſe Cautions.

Cautions to be obſerued in preparation to prayer, and in prayer.

Firſt (if it may be) *Omit neither the one, nor the other*, and let them be the [k] *firſt worke after you are up*. But if that cannot be, becauſe of ſome neceſſary let, yet performe

[k] Pſa. 53.

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forme them so *soone as you can* and *as well as you can*: though you can doe neither, either so soone, or so well *as you would*, yet omit them not altogether. Breake thorow all seeming necessities, which will daily cast in themselues to hinder and thrust out these duties. The *Devill* knowing that nothing doth undermine & overthrow his kingdome more than these duly performed; knowing also that this spiritual performance of them is tedious to corrupt nature, hee will thrust upon you seeming necessities, so many, and so oft, that if you bee not watchfull to gaine, and to take time, breaking thorow all such lets as are not truly necessary; you shall oftimes by the circumvention of the flesh, and of the Devill, be brought to an omission of *Preparation*, or *Prayer*, or both. Vpon which will follow like occasions, together with a proneness to

to the like neglect, and a greater indisposition to these duties afterwards. *Chap.* 3. *Section* 2.

Secondly, *lay not too great a taske upon your selfe in this preparation to prayer*, I meane, so much as will take up more time than the workes of your calling, and other needfull affaires will permit: but contriue and husband your time so, that every *lawfull busines* may haue his [1] *own time*. God hath subordinated the workes of your generall and particular calling in such sort, that, ordinarily, the one shall not drive out the other. [1] Eccle. 3. 1.

If through taking too much time in preparation to prayer, and in prayer, either of them grow necessarily tedious & burthen some; *Satan will circumvent you* by this meanes, causing you out of a true wearinesse of *too much* (even before you are aware) to omit them altogether.

Thirdly, (whereas when you prepare

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prepare your seife to pray, and when you doe pray, it is lawfull to thinke of your worldly busineſſe, to the end that you might pray for direction, and for good ſucceſſe therein; (for you may aske your [m]*daily bread*) you muſt *take heede* when you thinke on theſe things, that your thoughts bee not *Worldly* through [n] *diſtempers* and *diſtractions* about the ſame. For theſe will abate your ſpiritualnes and ſtrength in praier, and will ſhut the eares of God againſt your prayer.

[m] Mat. 6. 11.

[n] Luk. 12. 29.

I remember you deſired mee to ſhew you the *ſignes* and *remedies* of *diſtempers* and *diſtractions about worldly things in your preparations to prayer.* By *diſtempers*, I meane *inordinate trouble about the meanes*, and by *diſtractions*, I meane a *vexing trouble* about ſucceſſe.

You may know that your mind is diſtempered with worldlineſſe (euen in thinking on law-

lawfull buſineſſe) when you prepare your ſelf to prayer, by theſe markes.

Chap 3. *Section* 2.

Signes of diſtempered thoughts in preparation to prayer through worldlines.

First, when (except in caſe of neceſſitie in their apparent danger) your worldly affaires are *firſt in your thoughts* to bee the matter of your meditation. For thoughts how to *hallow Gods name*, and how his *kingdome may come*, and how you may *doe his will*, ſhould ordinarily be in your minde, before thoſe that concerne *your daily bread*.

2. When they *interpoſe* themſelves, *interrupt* and *juſtle out* thoſe *good thoughts* whereon you were thinking before, before that you haue thought of them ſufficiently.

3. When your thoughts of worldly buſineſſe are with *greater intention of minde*, than the thoughts of things ſpirituall and heavenly.

4. When they *laſt longer* than ſuch as immediately concern the glory

Chap. 3. Section. 2.

glory of God, and the good of your soule; or hold you too long upon them.

5. You shall know it by the *ends* which you propound to your selfe in your thoughts of worldly businesse; Are the *ends* you propound, onely, or chiefly that you may prevent povertie, or that you may haue where-with to satisfie your naturall desires? If you propound not *other, and more spirituall ends*, your thoughts of them at that time, are worldly: But if your thoughts of your worldly businesse, be to the end that you may lay them to the rule of Gods Word, that you may not offend him in your labour and care about them; or that you might craue Gods direction and blessing upon your said care and labour, you being spirituall in thoughts of worldly businesse, then your thoughts of lawfull businesse are not distempered with worldlinesse.

To

To remedie theſe diſtempered thoughts; Firſt, get a *ſound and cleare judgement* to diſcerne of what is good, what is bad, alſo what is beſt, and what is leaſt good; preferring things ſpirituall, heavenly, and eternall, incomparably before thoſe which are corporall, earthly, and temporary. Make thoſe beſt things *your Treaſure*; then your *heart will be chiefly ſet*, and your thoughts will *chiefly run on them*: and will bee moderate in thinking of thoſe things which are leſſe needfull.

Chap. 3. Section 2. Remedies againſt diſtempered thoughts in preparation to prayer.

[a] Mat. 6. 21

2. Doe as a wiſe *Counſellor at Law*, and as a *Maſter of requeſts*, who muſt heare many *Clients*, and receiue and ſpeed many *Petitions*. Conſider whoſe turne it is, and what is the meſt important ſute, and diſpatch them firſt, Let thoughts of worldly buſines be ſhut out, and made ſtand at doore, till their turne be to bee thought upon, and till the more excellent and more needfull be diſpatched.

3. If

Chap.3. Section 2.

3. If thoughts of the world will impudently intrude themselues, and will not be kept out; rebuke them sharply, giue them no hearing, but dismisse them, and rebuke the porter and keeper of the doore of your heart, *smite, wound,* and *checke your conscience,* because it did not checke and restraine them.

[p] Eccles. 9. 10.

4. In all lawfull businesse *inure* your selfe *hoc agere.* [p] *fully* and *sufficiently to intend that one thing which you haue in hand for the present*; and at all times restraine wandring thoughts as much as may bee. Let your *Reason* get such power over *Phantasie*, that you may bee able to thinke of what you please, when you please. You will say, to a fickle brain this is hard, if not impossible. To this I answere, if you would not nourish & entertaine evill flying, and unseasonable thoughts when they arise; and would (as oft as they offer themselues)

ſelues) be much diſpleaſed with them, and with your ſelfe for them, then in time you ſhall find it poſſible, and not exceeding hard to thinke of what good things you would, & not of what evill things you would not. *Chap.* 3. *Section* 2.

5. Laſtly, when the time and turne of thinking and doing of your worldly buſineſſes is come, then thinke thereof *ſufficiently*, and *to good purpoſe*; for then they will be the leſſe troubleſome in thruſting themſelues in *out of place*, becauſe it is known that *in their place*, they ſhall be fully regarded. Idleneſſe and improvidence about theſe things, puts a man into ſtreights many times, and into diſtempers about his worldly buſineſſe, more then, els, needs, or would be.

* You would alſo know when your thoughts of ſucceſſe in your worldly affaires are diſtractions in your preparation to prayer together with a remedie againſt them.

* How to know that thoughts about ſucceſſe in worldly buſines, are diſtractions in preparation to prayer, with the remedie

To

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To thinke, that, if you be not provident and diligent in your calling, and, that if God doe not blesse your diligence, you may doe the works of your calling in vaine, and that you may looke for ill successe; thus to thinke is lawfull and usefull. For it will raise up in you a resolution to be provident & diligent; and when you haue done all you can, these thoughts also will quicken you to prayer unto God for successe. But if your thoughts of thriving, or not thriving, be other then these, and doe bring forth other effects; namely, if desire of successe driue you to thinke of using *unlawfull meanes*, from doubting that you cannot so *soon*, or so *certainely*, or not *at all*, *speed* by the onely use of *lawfull*: if it make you full of anxietie and feare, that though you use what good *meanes* you can, all will be in *vaine*: if you be yet *doubtfull* and

[q] Mat. 6. 25 [q] *take thought* about what you shall

shall eate, what you shall drinke, and what you shall put on, or how you & yours shall liue another day, then your thoughts about successe in worldly busines, are *Worldly* and *distractfull*. *Chap.* 3. *Section* 2.

I shall let this sinne with its remedy appeare more fully when I shall write against taking care in any thing, *Cap.* 13.

Yet for the present know: All the fruit you shall reape through eating up your heart with feare and distrust, doubting of successe, will be nothing else, but a farther degree of vexation of heart. For all the carking in the world cannot bring good successe. Besides, nothing provoketh the Lord to giue ill successe sooner, then when you shall nourish distrustfull care.

Secondly, consider the abilitie and faithfulnes of GOD, who hath taken care of the successe of your labour upon him: commanding you not to *care*, but to

cast

Chap. 3. Section 2.

[r] *cast all the care on him.* If you would rest upon this, you might be secure of good successe in your outward state, euen according to your desire; or else God will more than recompence the want thereof, by causing you to thriue, and to haue good successe in spirituall things, which is *much better*, & which you should desire *much more.*

[r] 1 Pet. 5. 7.

4. A fourth caution to be obserued in your preparation to prayer, and in prayer, is, Be *not slight* and *formall* herein, which is, when cursorily, and out of an ouert custome, you only cal your sins, your duties, Gods fauours and his promises unto a bare and fruitlesse remembrance. For the *heart* be not withall *affected* with *anger, feare, griefe*, & *shame for sinne.* And if it be not *affected* with joy, and with an *acknowledgement of being beholding to God* for his fauours. Moreover if it be not *affected* with *hope* and *confi*

confidence in God at the remembrance of his blessed promises. And if withall, the *heart* be not gained to a *renewed resolution* for to reforme what is faulty, and to *cry earnestly to God* for grace and mercy, and for the time to come to *endevour* to live a godly life; ally our *preparation* is nothing. Nay, this sleight and *fruitlesse calling of vice and vertue to remembrance*, and no more, is a great *imboldner* and *strengthner of sin*; and a great *weakner and quencher of the Spirit*. For sinnes are like to idle vagrants, and lawlesse subjects; If Officers call such before them, and, either say nothing to them, or onely give them threatning words, but doe not make them smart, they grow ten times more bold, more insolent, & lawlesse. Good thoughts, in men regenerate are like to such dutifull servants and loyall subjects, as are ready to come at every call, and offer themselves to bee im-

Chap. 3. Section. 2.

Chap. 3. *Section* 2.

ployed in all good services: now if such be not cherished in their readinesse, they ([f] like *Davids* people) returne dis-heartened, and their edge to future readines is taken off. Besides, this *cursorie* performing of holy duties, is the high way to an habit of *hypocrisie*, that cursed *Marre-good*.

[f] 2Sam. 19. 3.

5. My last caution is, that if in your meditations, and in your prayers you finde a dulnesse and want of spiritualnesse, I would have you to bee humbled in the sense of your impotency and infirmitie; yet, *Be not discouraged, nor yet give them over*: but rather betake your selfe to these duties with more diligence & earnestnesse. When you want water, (your Plumpe being dry) you, by pouring in a little water, and by much labour in plumping, can fetch water; so, by *much labouring* the heart in preparation, and by [g] *prayer*, you may recover the gift of prayer. And as when your

[g] Luk. 11. 13.

your fire is out, you, by laying on fuell, and by blowing the sparke remaining, doe kindle it: so by meditation whereby you must [a] *stirre up the grace that is in you,* and by the breath of prayer, you may revive and inflame the spirit of grace and prayer in you. Yet, if you finde that you have not time to prepare by meditation, or having time, if you finde a confusion and distraction in your meditation, then it will be best to breake through all lets, and without further preparation fall upon the dutie of prayer, onely with premeditation of *God* to whom, and of *Christ* by whom through the *Spirit* you must pray.

Chap. 3. Section 2.

[a] 2 Tim. 1. 6.

If for all this you doe not satisfie your selfe in these holy exercises, yet *give them not over:* for God is many times best pleased with your services, when, through an humble sense of your failings, you are displeased with your selfe for them. Yea, if when

Chap. 3. Section 2.

you have *wraſtled* and contended with God in prayer, you are forced to [x] *goe halting and limping away* with *Iacob*, in the ſenſe of your infirmities; yet bee not diſmaied, for it is a good ſigne that you have prevailed with God, as [y] *Iacob* did.

[x] Gen. 32. 25. 31.

Hoſ. 12. 4.

[y] Gen. 32. 28.

God uſeth, when hee is overcome by prayer, to work in them that doe overcome ſome ſenſe of weakeneſſe, to let them know, that they prevaile with him in prayer, not by any ſtrength of their own, or by any worthineſſe of their prayer (when they have prayed beſt) but from the goodnes of Gods free grace, alſo from the worthineſſe of Chriſts interceſſion, by whom they tender their prayers, and from the truth of his promiſe made unto them that pray. If it were not thus, many, when they have their hearts deſire in prayer, would aſcribe all to the goodnes of their prayers, and not to the free grace of

of God; and would be proud of their owne ſtrength, which in truth is none at all

Chap. 4. Section 1.

Chap. IV.

How to walke with God, the whole day, after it is well begun.

Section 1.

When you have thus begun the day by prayer by your ſelfe, thus making your peace with God, and craving his gracious preſence to goe along with you, and for you, that day: you muſt then conſcionably, according to the nature of the day, (be it one of the *ſix dayes*, or the *Sabbath* and *Lords day*) apply your ſelfe to the buſineſſe of that day whether it be in *acts of Religion*, or of your *perſonall calling*, or in any other workes belong-

Chap. 4. Section 1.

ing unto you, as you are *superiour* or *inferiour* in Family, Church, or Common-wealth, whether it be also in acts of *bodily repasts, recreation*, or *sports*, doing all as in Gods sight.

And because all lawfull businesse is [a] *sanctified by the Word and Prayer*, and for that it is part of your calling (as you are Master of a family) to governe your people in the feare of GOD, and to teach them to live godly, therefore it is your part to take the fittest time in the morning to call them together to *pray* with them, before wch prayer, it will be profitable, if so much time can be gained, to read the *Scripture* in order, with due reverence; taking also opportunities in all fit times to instruct them in principles of Religion, oft [b] *whetting the Word* upon them. If it bee a working day, Betake your selfe ordinarily to the *Worke* of your *particular calling*. For whosoever hath *no*

[a] 1 Tim. 4. 5.

[b] Deut. 6. 7

calling

calling whereby he may be profitable to the ſociety of man in Family, Church or Commonwealth: or having a lawfull calling doth not follow it, he liveth [c] *inordinately*. God never made any man for play, or to do nothing. And whatſoever a man doth, he muſt doe it by vertue of his calling, receiving warrant from it; elſe hee cannot doe it in Faith; [d] *without which no man can pleaſe God*. Beſides, whoſoever is called to Chriſtianitie, hath no way to Heaven, but by walking with GOD in his [e] *perſonall* and *particular* calling, as well as in his *generall* calling.

Chap. 4. Section 1.

[c] 2 Theſ. 3. 10. 11.

[d] Heb. 11. 6.

[e] 1 Cor. 7. 17. 24.

1. That you may doe this firſt, be ſure that the thing whereabout you labour, either with head or hand, bee *lawfull* and [f] *good*.

How a man ſhould carry himſelfe before God in his Calling.

2. Be [g] *diligent* and *induſtrious*, for the * *ſluggard* and idle perſon deſireth, but hath nothing: but the [o] *diligent hand* maketh rich.

[f] Eph. 4. 28

* Pro. 13. 4

[o] Pro. 10. 4

Chap. 4. Section 1.

3. Let there be *truth, plainenesse*, and *equitie* in all your dealings with men. [h] *Circumvent and defraud no man.* Make not your own gaine the weights and measures to trade by. I will propound unto you sealed waights and rules, according to which, you must converse with all men.

[h] 1. Thes. 4. 6.

(1) Consider your *neighbours good* as well as *your owne*. Weigh unpartially with your selfe what proportionable commoditie (in common estimation according to the times) your neighbour is like to have for that which you receive of him. For you must [i] *love your neighbour as your selfe.* In whatsoever you have to doe with men, you must not looke onely to your *owne* advantage, but to the benefit also of [k] *your neighbour.*

[i] Mat. 22. 39.

[k] Phil. 2. 4.

(2) Observe the *Royall Law*, the *Standard* of all equitie in this kinde: [l] *Whatsoever you* (with a recti-

[l] Mat. 7. 12.

rectified judgement and honeſt heart) *would that men ſhould doe unto you, doe you even ſo unto them: for this is the Law and the Prophets.* *Chap. 4. Section 1.*

4. Bee *provident* that you let not ſlip your *opportunities*: and take heed leſt in theſe evill times you bee *circumvented* by fraud, and falſhood, and be inſnared by unneceſſary [m] *Sureti ſhip.* Pro. 6. 6, 7, 8. [m] Pro. 11. 15. Pro. 22. 26 Pro. 6. 1. to 6.

5. Whereas in every calling there is a *myſterie*, and, for the moſt part, each calling and condition of life hath its ſpeciall ſin or ſinnes, which the Divell and cuſtome for gaine or credit ſake amongſt wicked men, hath made to ſeeme lawfull, yea, hath put a kinde of *neceſſitie* thereupon, which cannot bee ſhunnd but with expoſing a mans ſelfe to loſſe, or cenſure. Looke you narrowly by the light of the Word, and by experience to *finde out* that or thoſe ſinnes, then bee as carefull to *avoid* them.

Chap. 4. Section 2.

SECTION 2.

Concerning Superiours and Inferiours.

Rules to direct superiours.

THere are other workes also, such as concerne you as you are a *superiour*, and in authoritie, or as you are *inferiour* and subject, either in Familie, Church, or Common-wealth, in doing whereof you must take GOD along with you, following the directions of his *Word* and *Spirit*.

1. As you are a *Superiour*, first walke worthy of all honour and due respect, carrying your selfe in your place with such holines, wisdome, gravitie, justice and mercy, keeping such a meane betweene too much rigour and remisnesse, betweene straining your authoritie [a] *too farre*, and loosening it too much, that those under your charge may have cause

[a] Lev. 25. 43.

cause both to *feare* and *love you.*

2. Wait on your office and bee watchfull over your charge with all diligence and faithfulnesse, using all good meanes to containe them in their duties of [b] *Godlinesse and honesty*; which is the onely end why God hath set you over them. The meanes are: (1) Goe before them in good *example*,* *Examples* of *Superiours* have a kinde of constraining power working powerfully and insensibly upon inferiours. (2) [c] *Pray* with, and for them. (3) Command onely things *lawfull, possible*, and *convenient*, and onely those to which the extent of your *authority* from God and man doth allow you. (4) As much as in you is, procure for them the *meanes*, and put them upon the [b] *opportunities* of being, and of *doing good.* (5) Prevent likewise and remove all occasions of their *being* and of *doing evill.* (6) Protect and defend them,

Chap. 4. Section 2.

[b] 1 Tim. 2. 2.

*Gal. 2. 14.

Meanes whereby superiours may containe inferiours in their duties.

[c] Iob 1. 5.

[d] Exo. 20. 8, 9, 10.

Chap. 4. Section 2.

them, as much as lyeth in you, from all wrongs and injuries. (7) When they doe well, [e] *incourage* them, by letting them see that you take notice as readily of their well-doing, as of their faults; & so farre as shall be fit, let them have the [f] *praise and fruit of their well-doing*. (8) When they doe evill, rebuke them with more or lesse heat of anger, according to the greatnesse of their fault: but never with [g] *bitternes*, in rating, and reviling them by tearmes of disdaine, and base contempt. There should bee alwayes more *strength of reason* in your words to convince them of their sinne, and to make them see their danger, and to know how to be reformed; *then heate of anger*, in uttering your owne displeasure. (9) If admonitions and words will reclaime them, then, proceed not to corrections and blowes: but if they regard not your reproofes, [h] then accor-

[e] Pf. 101.6

[f] Pro. 31. 31.

[g] Col. 3. 19 21. Ephes. 6. 9.

[h] Prov. 29. 15, 17, 19.

cording to the nature of the fault, and condition of the person, and the limits of your authoritie, you must, in mercy to their soule, give them sufficient, but not excessive punishment (10) When you have done thus, and have waited a convenient time for their amendment, but finde none, then, when they declare themselves to bee rebellious, you must [i] *crave the helpe of higher authority.*

Chap. 4. Section 2.

[i] Deut. 21. 18. 19. 20. 21.

Meanes to keepe governeurs from abusing their authority.

That you may governe according to these directions: Consider well and oft, first, that those whom you governe, are such whom you must not *oppresse*, neither may you rule over them with [k] *rigour*; because they now are, or may be [l] *heires of the same grace together with you.*

[k] Lev. 25. 39. 43.

[l] 1 Pet. 3. 7 Philem. 16

Secondly, Remember oft that you have a [m] *Superiour in heaven*, that *you* are his *servant* and deputie, governing under him; that all your authority is *from him*, and

[m] Eph. 6. 9. Col. 4. 1.

Chap. 4. *Section* 2.

and that all you doe, in governing, must be *for him*, and how at last a time will come when you must *give account to him* of your Government.

Rules to direct inferiours.

As you are [a] *under Authoritie*, (1) You must *honour* and reverence all whom God hath set over you. (2) You must [o] *obey them* in all such their lawfull cõmands as are within the compasse of their Authoritie & commission, & that with fidelitie, and *singlenes* of heart, for the [p] *Lords sake*. (3) You must submit to their reproofes, corrections and just restraints with patience, without murmuring, muttering and [q] *answering againe*, or *resisting*; for if you doe not submit to the powers that be ordained of God, or if your *resist* them, you rebel against God, and doe *resist the ordinance of God*: which who so doth, *shall receive to himselfe damnation*. But if you not onely for *wrath*, and feare of punishment, but chiefly

[a] Ex. 20. 12.
[o] Eph. 5. 24 & 6. 1. 5. Heb. 13. 17.
[p] 1 Pet. 2. 13. 24. Eph. 6. 5. 6
[q] Tit. 2. 9.
[r] Rom. 13. 2.

chiefly for [f] *Conscience to God* do submit your selves to every [t] *ordinance of man*, doing therein the [u] *Will of God from the heart*; then whether men requite you, or not, you shall be sure *of the* [x] *Lord to be more then requited, for you shall of him receive the reward of inheritance*: for thus obeying men, you *serve the Lord Christ.*

Chap. 4. *Section* 3.

[f] Rom. 13. 5.
[t] 1 Pet. 2. 13. 14.
[u] Eph. 6. 6. 7. 8.
[x] Col. 3. 24.

Section 3.

Touching Repasts and Recreations.

THE constitution of mans soule and body is such that they cannot long endure to bee imployed, and stand bent with earnestnesse upon any thing, wherefore refreshing is needful.

First, the whole man is refreshed by eating and drinking: in which you must be first *holy*: secondly, *iust*; thirdly, *temperate.*

1. It was their sin, which fed them-

Chap.4.
Section 2.

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Chap. 4. *Section* 3.
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[t] 1 Pet. 2. 13. 14.
[u] Eph. 6. 6. 7. 8.
[x] Col. 3. 24.

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*Chap.*4. *Section* 3. Rules for eating and drinking.

themselves without all [a] *feare* of *God.* Meates and drinkes are not good to a man, if he be not [b] *pure* and *holy*, and if they be not received with *prayer* and *thankesgiving.*

[a] Iud. 12.
[b] Tit. 1. 15. 1 Tim. 4. 4. 5.

2. You Must not eat *bread* [c] *of deceit:* or ill gotten food: every man must eat his *own bread*, God would have no man to eate the * *bread of Wickednesse*, nor yet drinke the *wine of violence.*

[c] Pro. 10. 17. 2 Thes. 3. 12.
* Pro. 4. 17

3. Moreover, you must not eat for *gluttony*, and [d] *drunkennesse*, to please the palate, and to glut the appetite; but for * *health* and *strength.*

[d] Rom. 13. 13. Pro. 23. 20 21.
* Eccl. 10. 17.

The best recreation.

2. A man when hee is wearie, may bee refreshed likewise by varietie and interchange of the duties of his particular, and generall calling. And the *best Recreation* to a spirituall mind, when it is wearie of worldly imployments, is to *walke into* [e] *Christs garden*, and there, by reading and [f] *meditating*, singing of *Psalmes*,

[e] Can. 4. 12 13. 14. 15. and 5. 1.
[f] Psa. 94. 19

[g] and holy conference, you may solace your selfe with the sweet comforts of the *holy Spirit*, and may worke your heart to joy in God, even to *joy in the holy Ghost*, and to a [h] *delight* in the *Commandements* and *Word of God*. This is the most profitable, most ravishing, and most lasting delight of all other. Now, by as much as the soule is of a better, and of a more heavenly constitution, by so much it more contenteth, and satisfieth it selfe in these delights.

Chap. 4. Section 3.

[g] Col. 3. 16

[h] Psa. 119. 14. 16. 24.

Yet sith *Sports*, even bodily and naturall delights, are part of our *Christian libertie*, therefore (taking heed that you abuse not your libertie) you may when you have need, recreate your selfe with them. Now that you may sport as in Gods sight, follow these directions:

Rules for sporting.

1. The matter of your sports must bee of a *common nature*, and of things of *indifferent* use. Things

Chap. 4. *Section* 3.

Things *holy* are too good, and things *vicious* are too bad to bee *sported* or *played* with.

2. Sports must bee *seasonable for time*; Not on the *Sabbath day*, in which time God forbiddeth all men to seeke their [i] *owne pleasures*. Ordinarily sports must bee used *not before*, but *after* the body or mind hath beene throughly imployed in honest businesse. Not *over-long* to the expence & losse of your precious time, which you should study to [k] *redeeme*, not to *passe away*.

[i] Isa. 58. 13

[k] Eph. 5. 16

3. Sports must alwayes bee kept within the *lists of* [l] *Charitie*, both to your selfe and to your *neighbour*. If your sports doe impeach, or hazzard your owne, or your neighbours *name, life, estate*, or *comfortable living*, your sport is unlawfull.

[l] 1 Cor. 16. 14.

4. Although sports may bee used, yet they must not be *loved*, or used *immoderately* to fill your selfe with earthly delights, looking

king at no further or higher end: For as he that eateth and drinketh that hee may enlarge his appetite, that hee may yet eate and drinke: so he that sporteth that he may sport, is brutish and sensuall. It is very *Epicurisme*: God hath threatned that he that [m] *loveth sports, shall be a poore man,* and he that *loveth wine and oyle, shall not be rich.* *Chap.* 4. *Section* 3.

[m] Prov. 21. 17.

5. Whatsoever your sport be, you must so recreate the outward man, that you be no way *worse,* but rather *better* in the inward man. For God hath set such a blessed order in all lawfull things; that the meanest being lawfully used, shall not hinder, but further the best things.

6. In all sports you must propound the *right end*: the next and immediate end is to revive your weary body, and to quicken your dull minde: but your furthest and principall end is, that with this your refreshed body and

Chap. 5. Section 1.

and quickned spirit, you may the better serve, and [a] *glorifie God.* For, *whether you eate or drinke, or whatsoever you doe else, let all be done to the glory of God,* saith the Apostle.

[a] 1 Cor. 10. 31.

Thus much shall serve for direction how you should walke with God upon any of the sixe dayes, except there bee speciall cause of setting a day apart for holy use, as, for fasting and prayer.

CHAPTER. V.

Of Religious Fasting.

SECTION 1.

I Forbeare to write of the many kinds of *Fasts*, and of keeping Wednesday, Friday, and Lent Fasts: Onely thus much, It is evident, both by the * profession and practise of our *Church* and

* *Hom. lib. 2 Pag. 89.*

and *State in England*, that with us they are held to be *Civill*, observed for the good of the *Common-Weale*. For choice hath been oft made of Wednesdayes and Fridayes both in and out of Lent for to be kept for *Religious Fasts*, which needed not to have been, if the *Fasts* kept before upon those dayes had beene judged to be Religious; Yet they have their lawfull use, so farre forth as they conduce to their civill end, and are freed from Popish abuse and superstition. And I doe advise you, and all good Subjects, according as it will stand with your health, for to observe them.

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Anno 1629

Rom. 13. 1. 5. 1 Pet. 2. 13. 14.

The *Fast* which I mentioned in the end of the former Chapt. of which I am to treat in this, is a *Religious Fast*. Which is, *A sanctifying a day to the Lord by a willing abstinence from meat and drinke, and from delights & worldly labours, that the whole man may be*

Chap. 5. Section 1.

be more thorowly humbled before God, and be more fervent in prayer.

This *Fast* hath two parts; the one, *outward*, the chastening the body; the other *inward*, the afflicting of the soule, under which are contained all those religious acts which concerne the setting of the hart straight to Godward, and the seeking helpe of God for those things, for which the *Fast* is intended.

Take *Fasting* strictly for bodily abstinence, so it is an indifferent thing, and is *no part of Gods worship*: But take it as it is joyned with the inward part, and is referred to a religious end, being a profession of an extraordinary humiliation, and a great furtherance to a mans spirituall & reasonable service of God, giving a stronger and speedier wing to prayer, which * must alwaies go with it, so it is *more than any ordinary worship*.

* Ezr. 8. 23. Psal. 35. 13

It hath the *name* from the *outward*

ward part; it being most sensible: But hath its excellencie and efficacie from the *inward*, it being that for which the outward is observed.

It is called *Publicke*, when a whole *State*, or when any one *publike Congregation* doth fast.

Private, when one alone, one familie, or some few together do fast.

God commanded a set *Fast* to be observed yearly of the *Iewes*, By which, they (forbearing onely the Sacrifice and publike Solemnities) did learne to keep the private, according as they had cause.

Publike and private have their warrant from the *new Testament*, as well as from the *Old*; Which sheweth that *religious fasts* were not peculiar to the *Iewes*, but are a *Christian dutie* belonging to all fitly qualified for them.

In the times of the government of [a] *Iudges*, & [b] *Kings*, before the Capti-

Chap. 5. *Section* 1.

Mar. 9. 29.
1 Cor. 7. 5
Act. 13. 3.

Lev. 16. 29. 30.
Lev 23. 27
Num. 29. 7.

[a] Iud. 20. 26.
1 Sam. 7. 6
[b] 2 Sam. 12 16.
Psal. 35. 13
2 Chron. 20. 23.
Ioel 2. 15.

Chap.5.
Section 1.

Captivitie, and of the [c] Rulers of the *Iewes* after the Captivity, we have manifold examples of *private Fasts*; and examples and commandement for *publike*.

[c] Heſt.4.16 Dan.9.3. Nehe.9.1. Ezr.8.21.

Our *Lord* & *Saviour* ſaid, [d] that his Diſciples after his departure from them ſhould faſt; & giveth direction unto all touching [*] *private faſts*. The *Apoſtle* [e] ſpeaketh of the husband and wives abſtaining from the marriage bed, that they might give themſelves to *faſting and prayer*: And wee have the *practiſe of the* [f] *Apoſtles* againe and againe for *publike faſts*. All which prove *Faſting* to bee a *Chriſtian* dutie.

[d] Mat.9.15

[*] Mat.6. 16.17.

[e] 1 Cor. 7. 5.

[f] Act. 13.2 3. Act.14.23

A generall reaſon of Faſting.

The caſe of a mans ſelfe, of others, yea of the *Church* and *Common-wealth* may be ſuch, that ordinary humiliation and prayer wil not ſuffice. For as there were ſome *Divels* that could not bee caſt out, [g] but by *faſting and prayer*; ſo it may bee that ſuch hardneſſe of heart may be grown upon

[g] Mar.9. 29.

on a man; or some sinfull lusts may haue gotten so much strength that they will not be subdued; some [h] evils private and publike, which cannot be prevented or removed; some speciall graces and blessings, which shall not be obtained or continued, but by the most importunate seeking of *God* by *Fasting and Prayer.*

Chap. 5. *Section* 1.

[h] 1 Sam. 7. 5. 7. Iudg. 20. 18. 13. compared with verse 26.

1 Reasons why the body must be afflicted

Fasting is contrarie to, and is a remedy against that fulnesse of bread, which maketh both body and soule more prone to vice, and indisposed to Religious duties through drowsines of head, heavinesse of heart, dulnes and deadnesse of spirit; Now these being removed, and the pampredneſſe and pride of the flesh taken downe by fasting, the body will be brought into subjection to the soule, and both body and soule to the will of God more readily, then otherwise they would doe.

2

A day of Fast is a great furtherance to the soule for the bet-

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ter performing of holy duties, such as *Meditation, Reading,* and *Hearing the Word, Prayer, Examining, Iudging,* and *Reforming* a mans selfe; both because his spirits are better disposed, when he is fasting, to serious and sad devotion; and by reason of so large a time wherein the mind is taken wholly off from the thoughts, cares, and pleasures of this life, he may be more intent, and more whollie taken up in seeking of God.

3

Fasting is an open confession of guiltinesse before God, and an expression of sorrow and humiliation, it being a reall acknowledgement of mans unworthinesse, even of the common necessaries of this present life.

1 Reasons why the soule must be afflicted Isa. 58.5.

But it is not enough that the body be chastned, if that the *soule be not withall afflicted*; because (1) it is else but a meere bodilie exercise which profiteth little, nay, it is but an *hypocriticall fast*, abhor-

abhorred and condemned of God, fruſtrating a chiefe end of the outward faſt, which is, that the ſoule may be afflicted.

Chap. 5. Section 1.

Afflicting the ſoule worketh *Repentance*, another chiefe end, and companion of *Faſting*. For *godly ſorrow cauſeth repentance never to be repented of.*

2

2 Cor. 7. 10

When the ſoule is afflicted, and heavie laden with ſinne, then a man will readily and earneſtly ſeeke after God, even as the ſicke will to the *Phyſician for Phiſicke*, and as a condemned man to the *King for a Pardon. In their affliction* (ſaith God) *they will ſeeke me diligently.* If this bee true of the outward, then much more of inward affliction.

3

Hoſ. 5. 15.

The afflicted ſoule is a fit object of Gods mercy; to him doth God look that is *poore and of a contrite ſpirit*, that trembleth at this word; yea, the *bowels of his fatherly compaſſion are troubled for him* that is troubled and aſhamed for his ſin

4

Iſa. 66. 2.

Ier. 31. 19. 20

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Moreover, upon a day of humiliation (if a man deale sincerely) this affliction of his soule driveth him quite out of himselfe to seeke helpe of *God* in *Christ*, and maketh him endeavour to bring his soule into such good frame that hee may truely say that he doth not *regard iniquity in his heart*; and that his unfained purpose is, and endeavour shall be to keepe a good conscience, toward God and man alway. Whence followeth boldnesse, and assurance that *God* will be found of him; and that in *Gods* own time, and in the best manner, he shall haue all his holy desires fulfilled.

Psal. 66. 18.

Ioh. 15. 7.

All whom lawfull Authoritie enjoyneth, are to keepe a **publike Fast*, so farre as health will permit.

Who are to keepe a publike fast.

Ioel 1. 14.

These onely may keepe a *private Fast*.

Such as are of *understanding*, els how can they search out their

waies judge themselues, or pray.

In *publike Fasts*, if Authoritie thinke fit, little children may be causèd to fast, that the Parents, and others of understanding may (as by obiects of misery) be stirred up to a more thorow humiliation; but, in *private*, Children and Ideots are to be exempted.

Chap. 5. Section 1. Who may keepe a private Fast. Ioel 2. 16.

Secondly, *Novices and unexperienced Christians* are not to fast in private; such were *Christs* Disciples, then, when exception was taken at our *Saviour*, because they fasted not; whom he excuseth, not onely for that it was unseasonable to fast in a time of joy, while he the *Bridegroom* was with thē: but because they were not able to beare so strong an exercise, they being like *old vessels*, and *old garments*, which would be made worse ratherthen better by the *new wine*, or *new cloth* of fasting. Strong phy sicke is good, but not for babes. There is not the same reason why they may

2 Mat. 9. 14. 16, 17. Luk. 5. 33. 34, 35, &c.

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fast in private as in publike, because the Minister by teaching them, and by praying with them and for them, taketh from them the greatest part of the burden of the fast in publike.

Thirdly, *all such as are not in their owne power*, are not to keep a *private fast*, when those under whose power they are, shall expresly contradict it. For the husband might disallow the vow of his wife, even that wherewith she had bound herselfe to afflict her soule by fasting. Wherefore none may fast against the will of those which haue full power to command their service and attendance.

Numb. 30 5. 8. 13.

How oft we must fast

Publike fasts are to be kept as oft as *Authoritie* shall see cause.

2 Sam. 12. 16. Neh. 1. 4.

Private, as oft as a man shall haue more then ordinary cause of seeking unto God, either for others or himselfe, for removing or preventing imminent judgements from the *Church* and *Common.*

mon-wealth; or for the procuring their necessary good; for subduing some head-strong lust; for obtaining some necessary grace, or speciall blessing; for preparing himselfe for some speciall service of *God*, or the like.

Chap. 5. *Section* 1. Dan. 9. 3. Act. 10. 30

Though I cannot but justly complaine of Christians seldome fasting, yet I dare not allow you to make this extraordinarie exercise of Religion to be ordinary and common; for then it will some degenerate into meere *Forme* or *Superstition*: but I wish you to observe it as you shal have speciall occasion, and when ordinary seeking of God is not likely to prevaile.

It is indifferent which of the six dajes you set apart for fasting according as shall best sute with your occasions. As for the *Lords day*, though it cannot be denied but that if the present necessitie require, you may fast upon that day, neither can I utterly denie

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servants, and such as are under the power of others (if they can haue no other time) sometimes to make choyce of that day; yet because the *Sabbath* is a day of Christian Chearefulnesse; And for that *Heretikes* haue heretofore made the *Sabbath* their *Fasting day*, and so it may be a scandall to *Religion*; and because Fasting is some what of the nature of a free-will-offering, I thinke you shall do best to set such a day apart to your selfe for Fasting, which is more your owne, and not the *Lords* day.

The *Manichees*, *Aug. Casulano Epist. 86.*

How long we must fast. Heist. 4. 16.

The *Scripture* hath not determined how long a continued fast should be kept. We haue examples that some haue fasted a longer time, as Three dayes; some a shorter, but none lesse than one day. In hotter Countreys they could without impeachment of health abstaine from food longer then wee can who liue in a colder; but the body cannot be sufficient-

Iudg. 20. 26.

ficiently afflicted through want of food in leſſe time than one day.

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Thus I haue proued *Religious Faſting* to be a *Chriſtian dutie*; And haue ſhewed *what it is*; alſo the *parts* and *kindes* of it; *Who ſhould* and *may faſt*, *when*, and *how long*. It remaineth that I ſhew you *how* you may keepe a Faſt *acceptably* to *God*, and *profitably for your ſelfe*, which is the principall thing to bee regarded in a faſt. And this I doe the rather, becauſe many well affected *Chriſtians* haue importuned mee thereunto; who haue profeſſed that they would gladly ſet about the dutie; but, ingenuouſly confeſſed, that they knew not how to doe it, and (in particular) how to be intentive and ſpiritually imployed for want of matter for a whole day together. But of this in the next Section.

Chap.5.
Section 2.

SECTION 2.

Preparation to fast. 1.

BY way of preparation to a religious *Fast*, doe thus:

Take but a moderate supper the night before; for if a man glut himselfe over night, he will be more unfit for the duty of humiliation the next day, and it differeth in effect, little frō breaking of fast the next morning.

2.

When you commend your selfe to God alone by praier, that night (as every good Christian usually doth) then set the time allotted apart for that holy work; setting your selfe in a special sort to seeke the *Lord*, as the Saints of God in the beginning of their fasts haue done; propounding to your selfe the end of your intended Fast; Remembring this, that if the chiefe occasion and end be your owne *Private* good, that you forget not others, nor the *publike*; or if it be the *publike*; yet

2 Chr 20.3 Dan.10.12

yet minde alſo your owne *priuate*; For untill you haue made your owne peace with GOD, your faſting and praying will prevaile little for the publike. And God having joyned the publike with our priuate good in praier, wee muſt not disjoyne them in our faſting. Reſolve with your ſelfe, to the utmoſt of your power, to keepe a *Religious faſt* unto God, according to his will; For this cauſe, in thoſe your prayers, adde ſerious petitions to God in that behalfe.

3 When you awake that night, let not your thoughts be upon worldly buſineſſe, much leſſe upon any wicked thing; but let them be holy, ſuch as may tend to the furtherance of the holy actions to be done the next day:

4 Fourthly, (if neceſſitie hinder not) *Ariſe early in the day of your faſt*. It agreeth wel with a faſting day (whereon your fleſh is to be tamed) that you giue not your ſelfe

Chap. 5. Section 2.

selfe to so much sleep as at other times. It is probable, that for this cause some lay on the ground, others in sackcloth, in the night of their Fasts, not onely to expresse, but to further their *humiliation*, by keeping them from sleeping over much, or oversweetly. Your body being emptie, if withall your soule continue earnestly bent upon afflicting it selfe, these will keepe you from drowsinesse that day.

2 Sam. 12. 16.

Ioel 1. 13.

When the day is come, Be you strict in observing the outward Fast. To this end,

1

First, *forbeare all meate and drinke*, untill the set time of the Fast be ended, which usually is about Supper time. A generall *Councell* in the Primitive *Church* decreed, that totall abstinence should be observed untill Evening prayer was ended. In case of necessitie, that is, when totall abstinence shall indeed disable you from doing the maine duties

Heft. 4. 16.

Luke 5. 33.

Chalced.

ties of that day, you may eate or drinke; for in such cases GOD will haue *mercy rather then sacrifice*; but then it must bee a small refection, onely such, and so much as may remove the impediment to the spirituall performance of the duties of that day. *Chap. 5. Section 2.*

Secondly, *abstaine from all other worldly delights*, as, (so farre as will stand with comelinesse) from fine and best [k] apparell, also from all [l] sports and pleasant musicke, from the [m] marriage bed and the like.

[k] Exod. 33. 4, 5, 6.
[l] Isa. 58. 3.
[m] 1 Cor. 7. 5.
Ioel 2. 16.
Isa. 58. 3.

Thirdly, *Abstaine from all worldly labour*, as upon a *Sabbath day* for worldly busines, & the cares thereof doe, as well as worldly delights, distract the thoughts, and hinder humble deuotion; and a ceasing there-from, giueth a full opportunitie to holy imployments the whole day. Therfore the *Iewes* were commanded to *sanctifie a fast*. And that yearly Fast

Ioel 2. 16.

Chap.5. Section 2. Lev.23.27 28,29,32.

Fast, called the day of *Atonement* was upon perill of their liues to be kept by a forbearance of all manner of worke. Now albeit the *Ceremonials* of that day are abolished in *Christ*; yet, *forbearing worke* as well as meate and drinke (beeing of the substance of a Fast,) doth remaine to be obserued in all such as may properly bee called *Religious Fasts.*

Thus much for the *outward fast*, you must be as strict in obserning the *inward.*

Begin the day with prayer, according as I directed you to doe every day; but with more than ordinarie preparation, with fervencie and faith, praying for Gods special grace to enable you to sanctifie a fast that day according to the Commandement.

Then apply your selfe to the maine worke of the day, which hath these parts, (1.) unfained *Humiliation*, (2.) *Reformation*, toge-

together with *Reconciliation*, and (3) earneſt *Invocation*.

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The ſoule is then *humbled*, the heart *rent*, and truly *afflicted*, when a man is become *vile* in his owne eyes, through conſcience of his owne unworthineſſe, and when his heart is full of *compunction and anguiſh*, through feare of Gods diſpleaſure, & with godly ſorrow and holy ſhame in himſelfe, and anger againſt himſelfe for ſinne. Theſe *afflictions ſtirred* doe much *afflict* the heart.

To attaine this *deepe humiliation*, know that it is to be wrought partly by awakening your Conſcience through a ſight of the Law and apprehenſion of Gods juſt judgements due to you for the breach of it, which wil break your heart, and partly by the Goſpell, raiſing up your heart to an apprehenſion and admiration of the loue of God to you in *Chriſt*, which will melt your heart, and cauſe you the more kindely to

grieue,

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grieue, and to loath your ſelfe for ſin, and withall to conceiue hope of mercy, whence will follow *reconciliation*, *reformation*, and *holy calling upon God by prayer*.

To worke this *Humiliation*, there muſt be,

Firſt, *Examination*, to find out your ſinne.

Secondly, *Accuſation* of your ſelfe, with due *aggravation* of your ſinne.

Thirdly, *Iudging* and paſſing ſentence againſt your ſelfe for ſinne,

1 Ioh. 3 4.

Sinne is the *tranſgreſſion of the Law*, and reuealed will of God; Wherefore for the better ſearch and finding out of your ſinne, you muſt ſet before you the glaſſe of the *Law* for your *Light* and

Pſal. 119. 105.

Rule. And if you haue not learned, or cannot beare in minde the heads of the manifold duties commanded, or vices forbidden; then get ſome *Catalogue* or *Table*, wherein the ſame are ſet downe

downe to your hand, which you may reade with pausing, and due consideration, staying your thoughts most upon those particular sinnes whereof you finde your selfe most guiltie. *Chap. 5. Section 2.*

If, of those many that are, you doe not meete with one more fit for this purpose, or which you shall like better, then use this *Examinatorie Table* in manner as followeth:

But expect not herein an enumeration of all particular sinnes, which is beyond my skill, nor yet of all the heads of duties or kindes of sinnes, which would require a volume; but of those which are principall and most common; yet hereby, if your Conscience be awake, it will be occasioned to bring to your thoughts those other sinnes not mentioned in the Table, if you be thereof guiltie.

The *first Table of the Law* concerneth duties of *love* and *piet-*

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to God, the performance whereof tendeth immediatly to the glory of God, and mediately to the salvation and good of man.

The first Commandement concerneth the setting up of the onely true God to your selfe, to bee your God.

An examinatory Table of the Commandements.

Examining your selfe by this (and so in the other Commandement) thinke thus with your selfe: Doe I know and acknowledge the onely true GOD to be such a one as hee hath revealed himselfe in his word, and works, namely, *One onely Infinite, Immateriall, Immutable, Incomprehensible Spirit, and Everlasting Lord God, having beeing and All-sufficiencie in and from himselfe; One who is simply full of all perfections, and uncapable of the least defect, being Wisedome, Goodnesse, Omnipotencie, Love, Truth, Mercie, Iustice, Holinesse, and whatsoever is originally*

originally and of it selfe Excellent. The only Patentate, King of Kings. Lord of Lords, of whom, through whom, and to whom are all things. The Father, Sonne, and holy Ghost, God blessed for ever, Amen. *Chap. 5. Section 2.*

Doe I *Beleeve his Word*, in all things related, commanded, promised, and threatned therin, and that his holy and wise *Providence* is in all things? Haue I *Him* and his *Word* in continual *remembrance*?

Doe I *esteeme* and exalt *God* in my heart aboue all, so that it doth humbly adore him at the very mention and thought of him, making my selfe to bee nothing in mine owne eyes, yea, esteeming all creatures to bee nothing in comparison of him?

Haue I given *religious worship* to him onely? Haue I beleeved in him, and in him onely? Haue I sworne by him as there hath beene cause, and by him alone? Haue I prayed onely unto him? and

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and haue I ſought to him, and to obtaine helpe of him onely by ſuch meanes as he hath appointed; giving the glory and thanks of my being, and well-being, and of all other things which are good unto him?

Is my *Conſcience* ſo convinced of the truth & Authority of *God*, that it holdeth it ſelfe *abſolutely bound* to obey him in all things, that it doth *incite* to that which is good, *reſtrain* from that which is evill, *encourage* me in well-doing, & checke me when I do ill?

Is my *will* reſolved upon *abſolute and unfained obedience* to doe whatſoever God commandeth, to forbeare whatſoever hee forbiddeth, to ſubſcribe to whatſoever he doth, as well done; and haue I borne *patiently*, all which either by himſelfe or by any of his creatures hee hath inflicted upon me?

Haue mine *affections* beene ſo for *God*, that I haue loued him with

with al my heart, *loving* nothing more then him, nothing equally to him? Doe I *hate* every thing that is contrary to him? Hath my *Confidence* beene onely in him, and my *expectation* of good from him? Haue my *desires* beene to him, and for him, *longing* aboue all things to haue *communion* with him? Hath it beene my greatest *feare* to offend him, or to be severed from him? Hath it beene my greatest *griefe* and *shame* that I haue sinned against him? Haue I *rejoyced* in *God* as in my chiefe Good? Hath mine *anger* risen against whatsoever I saw crosse to his glory? Haue I beene *zealous* for *God*? And have I made him the *utmost end* of all mine actions?

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Hath my *whole outward man*, as tongue, senses, and all other active powers of my body been ready to professe the true God, and to yeelde obedience to his will?

Or

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Or contrariwise, Am I not guiltie of *denying of God* in *word*, in *workes*, or at least *in heart*, questioning the truth of his being, and of his Word, denying his *Providence*, *Power*, or some other of his *Divine Attributes*? Haue I not been *ignorant* of *God*, and of his will and *erroneous* and *mis-beleeving*, if not *hereticall* in my conceits concerning *God* the *Father*, *Sonne*, or *holy Ghost*?

Haue I not beene *over-curious* in prying into the nature and secret counsells of *God*, beyond the rule of the reuealed will of God? Haue I not *set vp false Deities*, or put *my selfe*, or any other creature in the place of God, through pride, preferring, and resting vpon mine owne way and will before Gods, or by making my selfe mine vtmost end, professing God and his religion, onely to serue mine owne ends, or by *seeking to the creature*, (as to Angel, Saint, Deuill, or Witch) instead of the *Creator*? Haue

Haue I not bin *forgetfull* of *God*, and of his *will*? Is not my *Conscience* impure, blinde, deluded, or seared; and my *will* perverse obstinate, impatient, and murmuring against God, and full of dissimulation? *Chap. 5. Section 2.*

Haue I not set mine *affection* upon the world rather than upon God, *loving* that which is evill, *hating* that which is good, yea, *hating God* himselfe, if not directly yet in misliking and opposing his Holines, shining in his Ordinances, and in his children, or as he is a severe inflicter of punishment? Do I not *feare* man more than God? *trusting* also in the Creature, *making* something besides *God* my chiefe joy? Haue I not presumed when I had cause to despaire, & *despaired* after that I had cause to hope? Haue I not *tempted* God many waies? And haue I not in the matters of *God* bin either cold, luke-warme, or blindly, or preposterously zealous? Hath

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Hath there not been a proneneſſe in my whole *outward man, as well as in the inward*, to *rebell* against *God*?

The ſecond commandement concerneth all ſuch lawfull worſhips of God, which he only hath appointed, whereby he communicateth himſelfe to man and man againe maketh profeſſion of him: forbidding (under one kind of unlawfull worſhips) all ſuch as are not by him ordained.

Thinke thus, Haue I *worſhipped God in ſpirit and truth* in all the *kindes* and *parts* of his *worſhip*, publike or private, ordinarie or extraordinarie, as by *hearing reading*, and *meditating of his Word*; by *praying*, *praiſing*, and *giving thankes* to him; by a right uſe of his *Sacraments*, *Baptiſme*, and the *Lords Supper*, and by *Religious Faſting*, Religious *Feaſting*, and making of *vowes*, according as I haue had ſpeciall occaſion? And haue

have I done what did belong to mee for the setting forth and *maintaining* of *Gods* true Worship; and have I, according to my place, *executed aright*, or *submitted unto* the *government* and *discipline* of the *Church*?

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Or, besides the omission of the former duties, Am I not guiltie some way or other, of *Idoll-worship*, conceiving of *GOD* in my mind, or representing him to my sense in the *liknes* of any creature?

Have I not *added to*, or *detracted from* any part of *Gods Worship*? Have I not run into the *appearances and occasions* of *Idolatry*, as, by *presence* at Idoll-service, by *marriage* and *needlesse familiaritie*, with Idolatrous persons, by *reserving vndefaced monuments* of Idolatry? At least, is not my heart guilty of *not hating*, but rather *lingering after*, Idolatrous worship? Have I not beene guilty of *superstition*, or *Will-worship*, &c?

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The third Commandement concerneth the glory of gods holy Name, ſhining forth in his Titles, Attributes, Religion, Word, Ordinances, People, or any thing that hath in it any print of his holineſſe or excellency, forbidding the taking of it in vaine, and that in all actions religious or common.

Have I glorified *God*, by anſwering my holy profeſſion, with an holy and unblameable converſation; and by performing all holy duties with *due preparation, knowledge*, and *devotion*; alſo by thinking and ſpeaking of the Names and holy things of *God* with *holy reverence*; and in particular, by *fearing and making conſcience of an Oath*?

Or, have I not cauſed the *Name, Religion*, and *People* of *God* to bee ill thought of and diſhonoured by my *evill courſe of living*, or at leaſt

leaſt by *committing ſome groſſe ſin?* Am I not guiltie of *raſh, unprepared, heedleſſe, forgetfull,* and *fruitleſſe* reading, hearing, receiving the Sacraments, or performance of any other the worſhips of *God?* *Chap. 5. Section 2.*

Have I not *thought* or *ſpoken blaſphemouſly* or *contemptuouſly* of *God*, or of any the things of *God?* Have I not uſed the Name of *God needleſſly, raſhly, wickedly,* or *falſly* in ſwearing, or *lightly* in my Salutations, Admirations, or otherwiſe in my ordinary communication?

Have I not *abuſed the Name of God,* his *Scriptures,* his *Ordinances,* and *Creatures,* uſing them for other purpoſes then hee alloweth, as, for *ſports, ſpels, charms,* or any *ſorcery, luxury,* or the like? Have I not *paſſed* by the great workes of Gods power, mercy, and judgements *without due obſervation* and acknowledgement of *God* therein?

Chap. 5. Section 2.

The fourth Commandement concerneth the ordinary solemne time of the service and worship of God, requiring that the seventh day (now our Lords day) be kept with an holy rest.

Have I upon the six dayes *Remembred* the *Lords day*, that I might *dispatch* all my worldly businesse, and *prepare* my heart, that when it came, I might keep an *holy Sabbath* to the *Lord*, according to the *Commandement*? Did I, according as my health would permit, *rise early* on that day?

Have I *performed* my daily, both morning and evening *exercises of Religion* alone, and with my family that day in prayer?

Have I *caused all under my authority*, according to my power, to *rest* from all manner of *works*, not truely necessary, and also from worldly *sports*; also my selfe to rest not onely from the labour of

my

my *body*, but of my *mind* in all worldly busines; except about the things that concerne *common honesty*, & comelinesse, *works of mercy*, and such *workes of necessitie* as could not be done before, or stay to be done afterwards? *Chap. 5. Section 2.*

Have I alwayes *prepared my heart* before I went into the *house* and presence of *God*, by *meditation* of *Gods* Word and Workes, and in particular by *examination*, and *reformation* of my wayes, also by *prayer*, *thanke/giving*, & *holy resolution* to carry my selfe as in *Gods* presence, & to heare & obey whatsoever I should bee taught out of the Word of God?

Have I caused *my family* to goe with me to the *Church*? And did I with them *come in due time*, and being there, did *stay* the whole time of *prayer*, *reading*, and *preaching* of the Word, *singing* of *Psalmes*, receiving and administring the *Sacraments*, even that of *Baptisme*, when others are

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Baptised, and did *attend* diligently, and joyne with the *Minister* and the rest of the *Congregation* in all those holy exercises?

Did I *spend the day*, after the Morning and Evening Prayers, Sermons, or Catechisings, in *meditation*, and (as I had opportunitie) in *conference* and *repetition* of what I had heard? also *in visiting the sicke*, and other *workes of mercy*; and so from the beginning to the end of the day have beene imployed in *holy thoughts, words, and deedes*, and all this with *spirituall delight*.

Or, Am I not guiltie of *forgetting it* before it came, and of *neglecting* and *prophaning* it when it came? as, by meere *idlenesse*, or, by *taking opportunitie* of leisure from busines of my calling, to be licentious in company-keeping, daliance, and the like; or by *reserving* that day for journyes, idle visits, and for dispatch of bychares?

Have

Have I not beene *careleſſe of the Service of God*, frequenting it no oftner then Law, or very ſhame did compell me? *Chap. 5. Section 2.*

Have I not beene *careleſſe whether my ſervants or children* did keepe the *Sabbath* or no? And when I was at Church, did I not *idle out the time* by gazing about, or by ſleeping, or by worldly thoughts?

Have I not bought, ſold, let, hyred, ſpoken of, or done other works forbidden to be done, ſpoken, or plodded upon that day?

Have I not under the name of Recreation ſought mine owne pleaſure, uſing *ſports* and *games*, which cauſe the minde to bee more indiſpoſed to the due performance of holy duties then *honeſt labours* do, to which they are ſubordinate, and with them forbidden to be done that day?

Hath not the *ſtrict obſervance of the Sabbath* beene at leaſt *tedious* unto me, ſo that I could have

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wished that it had beene gone long before that it was ended?

The second Table concerneth duties of love and righteousnesse towards man, the performance whereof tendeth immediately to the good of man; but mediately to the proofe of his being truely religious, & to the glory of God.

God made man not to be a'one, nor to be all for himselfe; Therefore for the greater good of mankind; he hath endued men with varietie of gifts, and degrees of place, some *excelling* other both in *Family*, *Church*, and *Commonwealth*; yet so as each is excellent in his gift and place, even the meanest made worthy of respect from the greatest, because of his usefulnes for the common good: even as the least member of the naturall body is truly usefull and to bee respected as well, though not so much, as the most honourable.

Now

Now when *each member* in the *body politike* do acknowledge the ſeverall gifts and mutuall uſe one of another, according to their place, then is there a ſweet harmony in the ſocietie of man, and there is a *ſure foundation laid of all good Offices of love* betweene man and man. *Chap. 5. Section 2.*

Wherefore in the firſt place, *God* in this *fift Commandement* provideth, that the *order* which he had ſet amongſt men, ſhould inviolably bee obſerved: Requiring all *Inferiours* under the name of *Children, to honour their ſuperiours*, that is, to acknowledge that dignity and excellency which is in another, ſhewing it in giving due reſpect unto his perſon and name; Implying, that all *Superiours* ſhould walke worthy of honour, and that they ſhould mutually ſhew good reſpect to their *Inferiours*, tendring their good, as well as their owne.

Touching this *fift Commande-*

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ment, thinke thus; Doe I live in a *lawfull Calling*? and have I walked worthy my *General Calling* of Christianitie, and discharged my *particular Calling*, and imployed the gifts which GOD gave me, for the good of the societie of man, in *Family*, *Church*, or *Common-wealth*?

Have I *honoured all men*, for that they were made after the Image of God, and have yet some remaines thereof, are capable of having it renewed, if it bee not renued already; and because they are or may be useful for the common good of man; using them with all curtesie and kind respect, excepting when, and wherein, they have made themselves vile by open wickednesse; so that it will not stand with the glory of *God*, good of others, or of themselves, or with the discharge of my place, to shew them countenance? Have I shewed my due respect to others in praying to

to *God*, and, as there hath beene cause, in giving him thankes for them?

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Have I *conceived the best* that in charitie I might, of others? And *by love* have indevoured according to my place to *cure* their grosser evils, and to *cover* their infirmities? And have I to my power furthered my neighbours *good name* and reputation, and have beene contented, nay desirous, that he should be esteemed as well, nay, better then my selfe? And, have I, both in his life time, and after his death given him the honour of *common humanity*, as in common curtesies at least, and in comely buriall, so far as any way it did belong to me, and in maintaining his wronged reputation? &c.

Have I being *before others in gifts* in any kind as, learning, wit, wealth, strength, &c. *imployed those gifts* to the honour of *God*, and the good of *man* more than others? As

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As I am *before others in yeares*, am I before them in gravitie, good counsell, and good example?

As I am *above others in Authority*, doe I acknowledge that it is not originally in me, but derived to me from *God*; and have I held it, and used it for him, keeping within the due limits thereof, *growing with wisedome and moderation*; procuring the good of their bodies, and soules, so far as lay in mee; commanding onely things lawfull & convenient, encouraging them in well-doing, by commendation and rewards; preventing evill as much as I could, and restraining it in them by seasonable and due reproofes, according to the qualitie of the offence, and of the person, when fairer means would not prevaile?

As I am an *equall*; Have I *esteemed others better then my selfe*, and striven in honour to preferre them?

As

As I am *behinde others* in gifts and age, have I in a word, and gesture, done them due reverence, and thankfully made use of their good parts, and experiences? *Chap. 5. Section 2.*

As I am *under Authoritie*, whether in *Family*, *Church*, or *Common-Wealth*, have I *submitted my selfe to all my Governors*, reverencing their persons, obeying readily all those their lawfull Commandements, which are within the compasse of their Authoritie to command? Have I received their instructions, and borne patiently and fruitfully their reproofes and corrections?

Or do I not live without a *lawfull Calling*? Or idlely, or unprofitably in it? Have I not buried or abused my *Talent* and *place*, to the hurt rather than the good, of my selfe, and others?

Have I not *beene high minded*, esteeming better of my selfe then there was cause, hunting after the vaine applause of men?

Have

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Have I not *despised* others? yea, those which were good, yea my superiours, shewing it by my unreverent gestures, and by my speeches to them, and of them? Have I not some way or other detracted from and diminished the credit of others, or, at least, envied their due estimation?

As I am a *Superiour*, have I not carried my selfe insolently, lightly, or dissolutely?

As I am *under Authoritie*, have I not carried my selfe stubbornly and undutifully?

God having set an order in humane societie, hee doth next provide for the life, and safety of the person of man, who must keepe this order and make this societie, by forbidding in the sixt Commandement whatsoever may take it away, or impaire it.

Have I had a care of mine own health, in a sober use of meate; drinke,

drinke, labour, ſleepe, recreation, phyſicke, weapons, or whatſoever elſe is apt to procure health, and to preuent diſeaſe? *Chap. 5. Section 2.*

Have I beene, or am I meeke, patient, long-ſuffering, eaſie to be appeaſed, apt to forgiue, full of compaſſion, kinde, merciſull; ſhewing all theſe, in ſoft ſpeeches, gentle anſwers, courteous behaviour, requiting evill with good, comforting the afflicted, releeving the needie, peace-making, and by doing all other *Offices* of love, which might tend to my neighbours ſafetie or comfort?

Or, have I not *wiſhed my ſelfe dead*, or neglected the meanes of my health? Have I not *impeached it* by ſurfeits, by exceſſive labours or ſports, by fretting and over-grieving, or by any other meanes? And have I not had thoughts of doing my ſelfe harme?

Have I not beene angry unadviſedly, malicious, and revengefull,

Chap. 5. Section 2.

full, shewing surly gesture, and behaviour, as, sowre lookes, shaking the head, or hand, gnashing the teeth, stamping, staring, mocking, railing, cursing, quarrelling, smiting, poisoning, hurting, or taking away the life of man any way without Gods allowance?

Have I not been a sower of discord, or some way or other been an occasion of the discomfort, if not of the death of others?

The seventh Commandement concerneth Chastitie, whereby God provideth for a pure propagation and conservation of mankinde, forbidding all bodily pollution under the name of Adultery.

Have I beene modest, sober, shamefast, *possessing my body in chastitie*, shutting mine eyes, and stopping mine eares, and restraining my other senses from all objects,

jects, and occasions of lust, bridling my tongue from lustfull motions, and lascivious speeches, forbearing all manner of daliance and wantonnes; abstaining from selfe-pollution, fornication, or any other naturall, or unnaturall defilement of my body, either in deed, or desire?

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And being married, was I wise in my choise? and have I kept the marriage-bed undefiled, through a sanctified, sober, and seasonable use thereof?

Or, Am I not guiltie of manifold acts of uncleanneſſe? at least of uncleane thoughts, immodest eyes, cares, touches, & embraces, of wanton speeches, gesture, apparell, and behaviour?

Have I not run into the manifold occasions of adultery & uncleannes, as by idlenes, gluttony, drunkennes, choise of such meats drinkes, perfumes, or any other thing that will provoke lust, as also by effeminate dancing, frequenting

Chap. 5. Section 2.

quenting wanton company, or places of uncleane provocations, and of unseasonable conversing with the other sex alone?

The eight Commandement concerneth the preservation of mans Goods, the meanes of his comfortable maintenance in this life, forbidding all wrong thereabout, under the name of stealing:

Have I a good *Title* to the things which I possesse, as by lawfull inheritance, gift, reward, cõtract, or any other way which God alloweth? Have been industrious and faithfull in my Calling, frugall, and provident? Have I done that for which I have received pay or maintenance from others; and have I given to every man his owne, whether tribute, wages, debts, or any other dues?

Or, have I not got my living by an *unlawfull Calling?* or have

I

I not impoveriſhed my ſelfe and mine, by idleneſſe, luxurious, and unneceſſary expences, by gaming, unadviſed ſuretiſhip, or otherwiſe? Have I not with-held from my ſelfe or others, through niggardice, that which ſhould have beene expended? *Chap. 5. Section 2.*

Have I not gotten or kept my neighbours goods, by fraud, oppreſſion, falſhood, or by force, and made no reſtitution? Have I not ſome way or other impaired my neighbours eſtate?

The ninth Commandement concerneth Truth of ſpeech, the meanes of entercourſe betweene man and man, and of preſerving mens rights, and of redreſſing of all diſorder in humane ſocietie, forbidding all falſhood of ſpeech, under the name of bearing falſe witneſſe.

Have I at all times, in all things ſpoken the truth from my heart,

Chap. 5. Section 2.

heart, giving testimony in publike or private, by word, or writing, of things concerning mine owne or neighbours Name, and credit, life, chastitie, goods, or in any other thing that hath beene matter of speech between me or others, whether in affirming, denying, with oath or without oath, or in bare reports, or in promises, or any other way?

Oram I not guiltie of telling lies, jestingly, officiously, or perniciously? Have I not rayled, spread, or received false reports of my neighbour? Have I not spoken falsly in buying and selling, also in commending by word, or writing, of unworthy persons, and in dispraysing the good, in boasting of my selfe, or flattering of others?

Have I not given false evidence, used equivocations, or concealed the truth which I should have spoken, or perverted it when I did speake it?

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The tenth Commandement concerneth Contentment with a mans owne condition, the foundation of all order and justice amongst men, forbidding the contrary, namely, Coveting that which is not his.

Am I *contented with mine owne condition*, as, with my place which I hold in Family, Church, or Common-wealth, with mine owne yoke-fellow and estate? Can I *rejoyce* in it? and also that it should bee well with others, nay, better than it is with my selfe?

Or have I not beene full of *discontent* with my condition, *coveting* after some thing or other which was my neighbours, at least by *actuall concupiscence*, in multitude of evill thoughts, arising from the law of my members, though my *deliberate will* hath gone against them?

Thus

Chap.5. Section 2. Accusation with aggravation of sinne.

Thus having by the *Law* found out your sinnes, you must *araigne* and *accuse* your self, as it were at the barre of *Gods Tribunall*, representing your sinnes to your minde as they are, in their hainousnesse and mischievousnesse, according to their severall *aggravations.*

First, consider *sinne* in it's nature, it is a *morall evill*, an *anomy* and irregularitie in the soule and actions, an enemie to *God* the chiefe good; It is the *worst evill*, worse than the *Divell* and *Satan*, he had not beene a *Divell* but for *doing evill*; worse than *Hell*, which as it is a torment, is caused by *sinne*, but is onely contrary to the good of the *Creature*; whereas sinne it selfe is contrary to the good of the *Creation.* It is such a distemper of the soule, that the *Scripture* calleth it *wickednes of folly*, even *foolishnes* of *madnes.* Eccl.7.25.

Secondly, consider from *Whence sinne in man had his originall*, even from

from the [a] *Divell*, who is the father of it; It came and commeth from [b] *Hell*, therefore is *earthly, ſenſuall, divelliſh*. Whenſoever you ſinne, you doe the luſts of the Divell.

Chap. 5. *Section* 2.

[a] Ioh. 8.44 Gen. 3.

[b] Iam. 3.15

Thirdly, conſider the *nature of the Law, whereof ſin is a tranſgreſſion*: A Law moſt *perfect*, moſt [c] *holy, equall, and good*, which would have given eternall life to the doers of it, had it not beene for this curſed *Sinne*.

[c] Rom. 7. Gal. 3. 21 Rom. 8, 3

Fourthly, conſider the *perſon againſt whom ſinne is committed*, whom it highly offendeth and provoketh; It is [d] *God*, to whom you owe your ſelfe and all that you have; who [e] *made*, and doth preſerve you, and yours; who, albeit you have ſinned, [f] *deſireth not your death*, nor afflicteth you willingly; but had rather that you ſhould humble your ſelfe, Repent and live; who, that you might be ſaved, [g] *gave his onely begotten ſonne* to death, to ranſome

[d] Pſa. 51.4

[e] Act. 17. 28.

[f] Ezek. 33. 11.

[g] Ioh. 3. 16

Chap.5.
Section 2.

some you; who, by us his Ministers, maketh knowne his Word and good will towards you, making *Proclamation*, that if you will *repent* and *beleeve*, you shall be saved; yea, by us he intreateth you to bee [h] *reconciled* to him. It is that GOD who is rich in goodnes, forbearance, and [k] *long-suffering*; waiting when you will turne, that you may live; who, on the other side, if you despise this his goodnesse, and shall continue in your sinne, thereby [l] provoking the eyes of his glory, is a *terrible and* [m] *revengefull God*; who, if you still erre in heart, and will not walke in his wayes, hath [n] *sworne in his wrath, that you shall not enter into his Rest*; who in his wrath is a [o] *consuming fire*, and is ready and able to destroy [p] body and soule in the eternall vengeance of Hell fire.

[h] 2 Cor. 5. 20.
[k] 2 Pet. 3. 9
[l] Isa. 3. 8.
[m] Nahum 1. 2.
[n] Heb. 3. 11
[o] Heb. 12. 29.
[p] Mat. 10. 28.

Fiftly, *Consider sinne in the evil effects of it*, namely, it brought a [q] curse upon the whole Creation,

[q] Gen. 3. 17. Rom. 8. 10.

on, for mans sake, whereby the creatues are become defective, and unserviceable, nay, hurtfull to you, from your sinnes come all manner of diseases and crosses that ever befell you. This your sinne (untill it be repented and pardoned) maketh you [r] hatefull to *God*, [l] separateth between you and *God*, causing him to withhold [t] good things from you, and to inflict evill upon you, even in this life: It defileth the [u] whole man, and every renewed act of sinne doth strengthen the body of sinne, and worketh a decay of grace in you, though you bee regenerate. And if it be grosse, if it doe not benumme and seare your Conscience, yet it will wound it and breake the peace thereof, if it be tender, vexing it as motes doe your eye, or thornes your feete, causing terrors and doubtings of Salvatiõ, God with-drawing his favour and loving countenance from you; And, if you be not in

Chap. 5. Section 1.

[r] Psal. 11. 5.
[l] Isa. 59. 2.
[t] Ier. 5. 25.
[u] Tit. 1. 15.
Psal. 51.

Chap. 5. Section 2.

Christ, it will in the end bring upon you [x] everlasting damnation.

[x] Mat. 25. 46. Rev. 21. 8.

Sixtly, *Consider the ransome for sinne*, who paid it, and what was paid; consider *Christ Iesus*, who he was, and what he did and suffered to take away your sinne. He, the onely sonne of *God*, very *God*, did lay downe and veile his glory for a time, yea, came down and left heaven to dwell in the Tabernacle of humane flesh, taking upon him the estate of a [y] servant, was poore, [a] dispised of men, persecuted from the cratch to the crosse, made to shed teares abundantlie, yea, so tormented with the sense of Gods wrath for your sinne, that for very anguish he did sweat as it were [b] *drops of bloud*. He was accused, condemned, spit upon, mockt, buffetted and scourged by wicked men, made to [c] beare his owne crosse, till (*oh oppressed and afflicted soule*) for very faintnes he could beare it

[y] Phil. 2. 6. 7. 8.
[a] Isa. 53. 3.
[b] Luk. 22. 44.
[c] Mark. 15 21. Mat. 27.

it no longer; Then hee was hanged among theeves, dying the moſt *accurſed* [a] *death*; And, which to him was more then all the reſt, hee, in his humane apprehenſion, was forſaken of *God*, crying out, [d] *My God, my God, why haſt thou forſaken me.*

Now you may be aſſured, that if the *juſtice of God could haue beene ſatisfied*, & your ſin expiated and done away *by a leſſer price*, Ieſus Chriſt his only Son ſhould never haue beene cauſed to [e] powre out his ſoule a ſacrifice for your ſin.

This [f] *looking* (by the eyes of your faith) *upon Chriſt whom you haue pierced*, will at once ſhew you the greatnes and hatefulnes of your ſin, which required ſuch an infinite ranſome; and the infinite loue of *God* and *Chriſt* to you-ward, even when you were his enemie, in providing for you a ſure remedie, which will free you both from guilt and power of this ſinne. The thoughts here-

Chap. 5. Section 2.

[a] Gal. 3. 13

[d] Mat. 27. 46.

[e] Iſa. 53. 10 12.

[f] Zach. 12. 10.

Chap. 5. Section 1.

of will (if any thing will) even melt the heart into godly sorrow for sin, and withal will giue hope (in the use of the means) of mercie and forgiveneſſe.

That the former *Aggravations* may be more preſſing, obſerve theſe directions.

1

e 4Sam. 24 10. Pſal. 51. 14

You muſt *conſider ſin in the particulars*, one after another; for generalls leaue no impreſſions: Therefore e *David* cryeth out of his bloody ſinne in particular.

2

b Iam. 1. 15

You muſt *iudge the* b *leaſt ſinne to be damnable*, untill it be pardoned, and repented in particular, if knowne unto you, and can be remembred, at leaſt in generall, if not knowne.

3

i Heb. 10. 29.

The i greater any ſinne is, the greater you muſt iudge the guilt and puniſhment to be.

4

k Gen. 4. 7.

Sins committed long ſince unrepented, and the puniſhments deſerved, but deferred, are to bee iudged to be *as neere*, k lying at the doore, & dogging you at the heeles

heeles, *as if committed at the present*; so that you may looke for Gods hand to be upon you this present moment; they, like the bloud of *Abel*, or sinnes of *Sodom*, cry as loud to *God* for vengeance now, as the first day they were committed, nay, louder, because they are aggravated by * impenitencie, and by the abuse of *Gods* long suffering. *Chap. 5. Section 1.* *Rom. 2. 4. 5*

Your *humiliation* must, in your endevour, [l] *proportion your guilt of sinne*; the greater guilt, the greater humiliation. 5 Ezra. 9. Ezr. 10. 1 Mat. 26. 75

Know therefore, that sinnes against *God*, of the [m] *first Table*, considered in equall comparison, are greater then those of the *second*. [m] 1 Sam. 2. 25 Mat. 22. 38

The more *grace* hath beene offered by the [n] *Gospell*, and the more meanes any have had to know *God* and his will, the greater is their sinne, if they be ignorant and disobedient. [n] Mat. 11. 21, 22, 23, 24

The [o] *number* of sinnes accor- [o] Isa. 59. 12 13.

Chap. 5. *Section* 2.

Eze. 16. 51.

ꝑ Iude. 10. Ier. 34. 18.

Of iudging & condemning a mans selfe. 1 Cor. 11. 31.

ding as they are multiplied, doe increase the guilt and punishment.

The *more bonds are broken in sinning*, as, committing it against the Law of *God*, of ꝑ Nature and Nations, against Conscience, promises, and vowes, the greater the sinne and punishment.

All these things knowne and considered, now *judge your selfe*, passe a condemnatorie sentence, against your selfe; whence will, through the grace of *God* follow affliction of soule. Now you will see that you are base and vile and that you may justly feare *Gods judgements*; Now you will see cause to be grieved, ashamed yea, even confounded in your selfe, and to conceive an holy indignation against your selfe.

You will now thinke thus, Ah! that I should bee so foolish, so brutish-so mad, to cõmit this, to commit these sins (thinke of particulars) to breake so hõly a Law,

Law, to offend, grieve, and provoke so good and so great a *Majestie*, so ill to **requite* him, so little to feare him, vile wretch that I am: that I should commit not onely sinnes of common frailtie, but grosse sinnes, many, and oft, against knowledge, Conscience, &c. (but still minde particulars) *Iesus Christ my Saviour* shed his precious blood for mee, to redeeme me from my vaine conversation, and doe I yet againe and againe transgresse? oh miserable man that I am? What am I in my selfe at best, but a lumpe of sinne and durt, not worthy to be loved, worthy to bee destroyed, one that may justly look to have mine heart hardned, or my cōscience terrified, and that, if *God bee* not infinitely *mercifull*, he should powre upon me all his plagues? Wherfore *remembring my doings that they are not good*, but abhominably evill, *I doe loath my selfe for mine abhomnations*: and doe abhorre

Chap. 5. *Section* 1.

**Deut.* 32. 6.

Ezc. 30. 31

Chap. 5. *Section* 2.

Iob. 42. 6. Of seeking to be reformed and reconciled.

abhorre my selfe, and repent, as in sackcloth and ashes.

Now set upon the worke of *Reformation*, & of *Reconciliation*: *Generall*, if you finde there bee neede: *Particular*, as you finde there is neede. It is not enough to search out and consider your wayes, nor yet to lament them; if withall you doe not ¶ turne againe unto the Lord, and turne your feete unto his Testimonies: and withall seeke grace and forgivenesse.

¶ Lam. 3. 40 41. 42. Psa. 119. 59. Zep. 2. 1. 2, 3.

The *Gospel* openeth a way, and affoordeth means to attaine both, through the commands and promises thereof in the doctrine of faith and repentance.

The Gospell the meanes of reconciliation, and reformation.

Now therefore bring your selfe to the *Gospel*: Trie your selfe thereby, first, whether your *first faith* and *repentance* were found: then set upon reforming, and getting pardon of particular and later offences.

But learne to put a difference be-

betweene the Commandements of the *Gospell*, and of the *Law*: the *Law* exacteth *absolute obedience*; the gracious *Gospell* doth through Christ accept of the *trueth of faith and Repentance*, so that there be an endevour after their perfection. *Chap.5. Section 2.*

It would be too long to shew you at large the signes of unfained Faith and Repentance, I wil, for the present, onely say this:

Haue you been humbled heretofore? and through the promises, and commandement of the *Gospell*, which biddeth you beleeue, haue you conceived hope of mercie, relying on Christ for it? and thereupon haue had a true change in your whole man, so that you make God your utmost end, and out of hatred of sinne, and loue unto Christ and his wayes, haue had a[r] will in all things to liue honestly, and to [f] endevour in all things to keepe alwayes a good conscience towards

[r] Heb. 13. 18.
[f] Act. 24. 16.

Chap.5.
Section 2.

wards God and man: [t] desiring the sincere milke of the Word to grow by it; [u] loving the brethren, desiring and delighting in Communion with them? then be you confident that your first faith, repentance, and new obedience was sound.

[t] 1 Pet.2.2

[u] 1 Ioh.3.14. Psal.16.3.

If upon tryall you finde that they were not sound, then you must begin now to repent and beleeue; it is not yet too late.

Touching *reformation* and obtaining of *pardon* and *power* of your particular sinnes, doe thus;

1

Consider the Commandement which biddeth you to [x] repent and amend.

[x] Eze.33.11. Rev.2.5.

2

Consider the Commandements which bid you to [y] come unto Christ when you are weary and heavy laden with your sinne; beleeving that through him they shall be [a] pardoned and subdued. To this end,

[y] Mat.11.28.

[a] Mic.7.18 19

3

Consider that Christ hath fully satisfied for such and such a [b] sinne,

[b] ſinne, yea, for all ſinne, and that you haue many promiſes of grace and [c] forgiueneſſe, yea a promiſe that [d] God wil giue you grace to beleeue in him, that you may haue your ſinnes forgiuen.

Conſider that there is vertue and [e] *power in Chriſts death, and reſurrection*, appliable by [f] *faith*, through his holy Spirit for the *mortifying the olde man* of ſinne and *quickening the new man* in grace; as well as *merit* to take away the *guilt and puniſhment* of your ſinne.

Improue this power of Chriſt in you unto an actuall breaking off your ſinnes, and liuing according to the wil of Chriſt, which is done by [g] *mortifying the olde man* of ſinne, and by *ſtrengthning the new and inner man* of grace.

In mortifying your ſinne, doe thus:

Take all your ſinnes, eſpecially your boſome ſins, thoſe to which the diſpoſition of your nature, and

Chap. 5. Section 2.

[b] 1 Ioh. 2. 1, 2.
[c] 1 Ioh. 1. 9
[d] Heb. 10. 15, 16, 17.

4

[e] Phil. 3. 10. Ioh. 1. 16.
[f] Act. 15. 9 1 Pet. 1. 21, 22.

5 Mortification.

[g] Col. 3. 5. Rom. 12. 2. Eph. 3. 16.

1 Meanes to mortifie ſinne.

Chap. 5. Section 2.

and condition of your place doth most incline you, your strongest and Captaine sinnes, and with them the body of corruption in you, the Originall and mother-sinne; smite at them, strike at the very roote, *arraigne them*, condemne them in your selfe, *dragge them all to the Crosse of Christ*, and [h] nayle them thereunto, that is, by *Faith* see them all nayled with *Christ* to the Crosse whereon he was crucified, and beleeue, that, not onely in respect of their guilt, but also of their raigning power, they are al crucified with him, [i] dead, and buried, as it is signified to you liuely in your *Baptisme*. When you see that your *olde man is crucified with Christ, that the body of sinne should be destroyed*, you will take courage against sinne, and will refuse to serue it, sith by Christ you are freed from the dominion of it. When you thus by faith [k] *put on the Lord Iesus Christ*; you shall not

Psal. 51. reade it.

[h] Col. 1. 20 Col. 2. 10. reade to verse 16.

[i] Rom. 6. read that Chapter.

[k] Rom. 13. 14.

not fulfill the lusts of the flesh. [l] *Grieue heartily* for your sinnes, conceiue deadly hatred against them, and displeasure against your selfe for them. These like a *corrasiue*, will *eate out* the core and heart of *sinne*.

Make no [m] *prouision for the flesh to fulfill the lusts of it*: but be [n] sober in the use of all earthly things, this by little and little will *starue* sinne.

Auoid all obiects and occasions of sinne, yea, abstaine from the [p] *appearance* of it, this will *disarme* sinne.

When you feele any motion vnto sinne, whether it rose from within, or came from without, [q] *resist it speedily and earnestly by the sword of the Spirit the Word of God* as your [r] *Sauiour* did, and as [s] *Ioseph* did; for which cause it must dwell [t] plentifully in you. Thus you shall *kill* sinne.

That you may strengthen the inner man by the Spirit, where-

by

Chap. 5. Section 2.

2

[l] Iam. 4. 9. Iob 42. 6. 2 Cor. 7. 10.

3

[m] Rom. 13. 14

[n] 1 Cor. 7. 29, 30, 31.

4

[o] Iob 31. 1 Prou. 23. 20, 31.

[p] 1 Thes. 5 22.

5

[q] 1 Pet. 5. 9 Acts 8. 20.

[r] Mat. 4. 4.

[s] Gen. 39. 9

[t] Col. 3. 16

Meanes to strengthen the inner man.

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by you, may not onely mortifie the deeds of the flesh, but bring foorth the fruits of the Spirit: doe thus:

1

Rom.4.25 Rom.6.4. Eph.2,5,6

First, *Apply Christ risen from the dead for you particularly*, believing that *God* by the same power quickneth you, *and raiseth you together with Christ*; to walke in newnes of life, [k] reckoning your selfe now to be alive unto God, being dead unto sin, and become the servant of righteousnesse. This *beleeving of Christ*, embracing and relying upon the [l] *precious promises* of the *Gospell*, doth draw downe Christ into your heart, and doth more and more incorporate you into him, & by it, he, by his Spirit, [m] dwelleth in you, whereby of his life & [n] grace you receive life and grace; and so, as the *Apostle* saith, are made partaker of the *divine nature flying the corruption which is in the world through lust.*

[k] Rom.6.9 10,11.

[l] 2 Pet.1.4

[m] Eph.3. 17.

[n] Ioh.1.12 16.

2

[c] Rom.15.3

Affect your [o] *heart with joy*

[o] Mm-

unspeakable, and with peace in beleeving, considering that you are *justified* through our *Lord Iesus Christ*; this p *Ioy of the Lord*, as a *cordiall*, will exceedingly strengthen grace in the *inner* man.

Take heed of quenching or grieving the q *Spirit*, but *nourish it* by the frequent use of holy meditation, praier, hearing and reading of the Word, & receiving the Sacrament; also by a Christian r Communion with such as feare God, and by following the motions of the Spirit of God; which you shall know to bee from it, when the thing whereunto it moveth, is both for matter and circumstance according to the *Scripture*, the Word of the *Spirit*. This is to be *led of the Spirit*; and this will be to *walke in the Spirit*, and then you shall not fulfill the lusts of the flesh.

Upon your fasting day you shal doe well to renew your Covenant

Chap. 5. Section 2.
Rom. 5. 1, 2, 3.
p Phil. 4. 4.
r Neh. 8. 10.
3
q 1 Thes. 5 19. 20. 21.
r Act. 1. 12 46.
Act. 4. 32, 33.
Gal. 5. 16. 16.
4

Chap. 5. Section 2.

nant with God: and in some cases (so that it be done advisedly) to enter into a particular * *vow* to leaue some grosse sinne, with the occasions of it; and to doe some necessarie neglected dutie, and to embrace all furtherances thereof. This also will much strengthen your resolution against sinne, and for holinesse.

* Neh. 9. 38. Neh. 10. 29.

There remaineth yet one principall work wherein all these businesses of the day of your fast lyeth for which all formerly spoken to maketh way, and by which with the former meanes you may attaine to true reformation of your selfe, & reconciliation with your God; which is * *Invocation, and earnest prayer to God* in the Name of *Christ* through the *holy Ghost*, in particular, large & hartie confessions and complaints against your selfe for your sinnes, asking forgiuenes, making known your holy resolutions, asking grace, & giuing thankes for that hee is *at-*

Invocation upon God, & powring out the soule before him.

* 1 Sam. 7. 6. Nehem. 1. 4. &c. Nehem. 9 5. &c. Dan. 9. 3, 4. &c.

one with you, having giv̄ *Christ* for you, and to you, and for that hee hath given you a minde to know him, and the power of his resurrection, with other the first fruits of the *Spirit*, which is the [r] earnest of your inheritance.

Chap. 5. Section 2.
1 Ioh. 5. 20.
[r] Eph. 1. 13 14.

Let this solemne & more then ordinarie seeking of GOD by prayer alone by your selfe bee *twise at least* in the day of your Fast, besides your ordinarie prayers in the Morning and Evening & having thus made your peace with God, you may, nay ought to [s] pray for the good or against the evill which was the occasion of the Fast.

[s] Ezra. 8. 23.
2 Chro. 20. 3. 6. &c.

But in praying you must in fervencie of Spirit [t] *cry mightily*, striving and wrastling in prayer,

[t] Iona. 3. 8.

The extraordinarie burnt offerings, sinne offerings, meate and drinke offerings, besides the sinne offering of the Attonement, and the continuall burnt offering, meate and drinke offering to be offered

Chap.5. Section 2.

* Num. 29 7. to 12.

offered the * *solemne day of the Fast* under the Law (which in the substance of it is the *standard of religious Fasts*) doth shew that a Fast must be kept in manner as hath been said; for hereby we prepare & sanctifie our selues & seeke to *God* in *Christ*; hereby we by faith lay hold on *Christ* the only true *sacrifice for sin*; & hereby we doe by him draw nigh to *God*, and in token of thankfulnes do giue our selues to be an *whole* and *liuing sacrifice holy, and acceptable to God, which is our reasonable seruing of God*,

Rom. 12.1

Humiliation for others, as well as for our selues in this order.

For your greater and more thorough humbling of your selfe and further exercise of your faith in *God*, and loue to your brethren and Church of God, something yet is to be added.

You must *represent to your thoughts* also the *sinnes, and evills that are already upon, or hanging over the head of your familie and neerest friends, and of your towne, Country,*

Countrey, or Kingdome where you live, together with their ſeverall aggravations [n] *lay them to heart*, conſidering that they by ſinning do alſo diſhonour *God* your *Father*, and do bring evill of ſoule and bodie upon theſe whom you ſhould loue as well as your ſelfe. And it is a thouſand to one, but that you are involved in their ſinnes and become acceſſary, if not by cómand, example, counſell permiſſion, conniving, not puniſhing, familiaritie with ſinners, or concealement, yea in not grieving for them, in not hating them, and in not confeſſing and diſclaiming them before God. Theſe alſo bring *common Iudgement* upon *Church* and *State*, which you ſhould perfer before your owne particular, & wherin you may look to haue your part.

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[n] Pſa. 119. 136. 158. Ier. 9. 1. Ier, 13. 17.

You muſt therefore affect your heart with theſe thoughts, and mourne not onely for your *owne* firſt, but then for the [a] *abhominations*

[a] Ezec. 9. 4

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Nehem.9. 34.

[b] Dan.9.5. 6.

[c] Psa.119. 136.

[d] Eze.9.4. Ier.9.1.

[e] Lam.2. 18.19

[f] Exod.32. 11 to 15 Psal.106. 23.

[g] Iam.5. 16.17

[l] Eze.14. 14

[m] Ezek.9.4

tions of your family, town, country, and Kingdome. For the sins of *Princes* and *Nobles*, for the sins of *Ministers* and *People*. And not onely for the present sinnes of the Land, [b] but for the sinnes long since committed, whereof it hath not yet repented [c] *Rivers of waters should runne downe from your eyes* at least, [d] *sighs and grones should rise from your heart*, because others as well as your selfe haue forgotten Gods Law, and haue exposed themselues to his destroying *Iudgements*. Doe all this so, that you may [e] poure out your heart like water to the *Lord* in their behalf.

This is to stand in the [f] *Breach* the prayer of a righteous man [g] availeth much, if it be fervent, though he haue infirmities. If it should not take good effect for others, yet your teares and sighs shall doe good to your [l] selfe: it causeth you to haue Gods [m] seale in your forehead, you are marked for

for mercie. God will take you from the [n]evill to come; or will make a way for you to [o]escape; or will [p]turne the hearts of your enemies to you, as it was with *Ieremie*; or if you should be carried captiue, he will bee a [q] little Sanctuary to you in the land of your captivitie; or if you smart under the common judgement, it shall be sanctified to you, and if you perish bodily, yet when others that cannot liue, and are afraid to die, are at their wits end you shall be able, in the conscience of your mourning and of disclaiming your owne & others sins, to welcome death as a messenger of good things, and as a portal to everlasting happinesse.

[n] Isa. 57. 1.
[o] Ier. 39. 16
[p] Ier. 39. 12
[q] Ezek. 11. 16.

If it be a *publike Fast*, all these things before mentioned are to be done *alone*, both before and after the publike exercises, which amongst the *Iewes* tooke up *two fourth parts of the artificiall day*, at which time you must joyne in publike

Neh. 9. 3.

Chap. 5. Section 2.

publike hearing the Word read and preached, and in praier with more than ordinary intention and fervencie.

If you *fast with your familie*, or with some few, let convenient times bee spent in reading the Word, or some good Booke or Sermons, which may be fit to direct & quicken you for the present worke; also in fervent praier. The other time *alone*, let it be spent as I have shewed before.

Mat. 6. 18.

What is to be done when a man is interrupted in his private fast.

If some *publike or necessary occasions* (such as you could not well fore-see or prevent when you made choice of your day of private fast) happē to interrupt you: I do judge that you may *attend those occasions notwithstanding your Fast*; but doe it thus, if they may be dispatched with little a doe, then dispatch them, and after continue your fast, but if you cannot, I thinke that you had better be humbled that you were hindred; breake off your fast, and set

set some other day apart in stead thereof; even as when a man is necessarily hindred in his [f] *vow.*

Chap. 5. *Section* 2.

[f] Num. 6. 9. 12

The *Benefit* that will accrew to you by *religious Fastings*, will be *motive* enough to an *often use* of it, as there shall be cause.

Motives to oft fasting.

1

It was neuer read or heard of, that a fast was kept in trueth according to the former directions from the Word, but either obtained the particular thing for which it was kept, or a better, to him at least that fasted.

[g] Iudg. 20. 26, 35. 1 Sam. 7. 6 10. Ezra 8. 23. 2 Chr. 20. 3. 22. Ionah 3. 7. 10.

2

And besides that it will (if any thing will) obtaine the thing intended, thus fasting will put the soule into such good plight and tune, into such an *habit of spiritualnesse*, that (like as when against some speciall entertainment, a day hath been spent in searching every sluts corner in a house, and in rubbing and washing it) it will be kept cleane with ordinary sweeping a quarter of a yeare, or long time after.

I doe

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I doe acknowledge that *some have fasted, and God hath not* [r] *regarded it*; yea, hee telleth some before-hand, that *if they* [f] *fast, hee will not heare their cry.* But these were such who [t] *fasted not to God,* they onely sought themselves, they would *not hearken to his Word,* there was no putting away of sinne, as [u] *loosing the bands of wickednesse, &c. No mortification of sinne, no renewing their Covenant with God.* Now unlesse we doe joyne the inward with the outward, *we may fast but the Lord* [a] *seeth it not, wee may afflict our selves, but he taketh no notice, Wee may cry and houle, but cannot make our voice be heard on high.* But when God seeth the workes of them that fast, that they [b] *turne from their evill way,* yea, that they striue to turne & seeke him with all their heart, then *hee will turne to them, his bowels of compassion doe yerne towards them,* and *I will have mercy on them, saith the Lord.*

[r] Isa. 58. 3.
[f] Ier. 14. 12
[t] Zach. 7. 5 11, 12
[u] Isa. 58. 6.
[a] Isa. 58. 3. 4, 5.
[b] Iona 3. 10
Ier. 31. 18. 19. 20.

After

Chap. 5. *Section* 2. *Auguſt. in Pſal.* 43.

After the time of the Faſt is ended, eat and drinke but moderately. For, if you then ſhall glut your ſelfe, it will put your body and ſoule much out of order.

Secondly, your Faſt being ended, *hold the ſtrength which you got that day* as much as you can, keepe your intereſt and holy acquaintance which you have gotten with *God*, and with the holy exerciſes of Religion. Though you have giv̄e over the exerciſes of the day, yet unlooſen not the bent of your care and affections againſt ſinne, and for *God*. It is a corruption of our nature, and it is a policie of Satan to helpe it forward, that (like ſome unwiſe warriours, when they have got the day of their enemies) wee grow full of *preſumption*, and ſecuritie, by which the enemy taketh advantage to recollect his forces, and comming upon us unlooked for, giveth us the foile, if not the overthrow: we are too

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apt, after a day of humiliation, *to fall into a kinde of remisseuesse*, as if then we had gotten the mastry: whereas if *Satan* flie from us, if *sinne* be weakned in us, it is but for a [c] *season*, and but in part, and, especially if wee stand not upon our watch. Satan will take occasion to [d] returne, and sinne will revive in us.

[c] Luk 4.13

[d] Mat. 10. 43.44.

I will adde a few Cautions touching this *excellent*, but too too much *neglected* dutie of *Fasting*:

1. The *body*, although it must bee [e] *beaten downe*, yet *it must not be destroyed with Fasting*. It must not be so weakened as to be disabled to performe the workes of your ordinary Calling.

[e] 1 Cor. 9. 27. Col. 2.23.

2. In *private Fasts* you must *not be open*, but as private as conveniently you may.

Mat. 6.16.

3. *Sever not the* [f] *inward from the outward.*

[f] Isa. 58.6. 7.

4. Thinke not to *merit* by your Fasting, as *Papists* doe.

5. *Presume not* that presently upon

on the *worke done*, *God* must grant your asking, as *Hypocrites* doe, that say to him, *We have fasted, and thou dost not regard it.* You may and must *expect* a gracious hearing upon your *unfained* humiliation*, but as for *when*, and *how*, you must wait patiently; *faith* ‖ *secureth you of good successe*, but neither ‡ prescribeth unto *God* how, nor yet doth it *make* ‡ *haste*; but waiteth his leisure, when in his wisedome hee shall judge it most seasonable.

hab. 6.
Isa. 58. 3.
* Mat. 21. 22.
‖ 1 Ioh. 5. 14.
‡ Isa 40. 13
‡ Isa. 28. 14

CHAP. VI.
Of the Sabbath.

IF it bee the *Sabbath* or *Lords day*, you must *remember to keep it holy, according to the Commandement.* For this cause:

Exod. 20.

First, *put a difference* betweene this and the other six dayes, even as you put difference betweene the bread and wine in the Sacrament, and that which is for common

Directions for sanctifying the Lords day.

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mon use. And that because it is set apart for holy use, by *divine institution.* For as the *Seventh* day, from the beginning of the *Creation*, untill the day of *Christs* blessed *Resurrection*, so our *Lords Day* which is the day of the *Resurrection*, is *morall*, partly by the Law of nature, & partly by *divine institution.* The Commandement to keepe an *holy rest* upon the *Seventh day* after six worke dayes, (which is the substance of the fourth Commandement) remaineth the same: And *Adam* (no doubt) by the instinct of uncorrupted nature, which yeeldeth a time for GOD'S honour and solemne worship, he knowing that God finished the Creation in six dayes, and rested on the seventh, might by discourse of his reason have judged *one day in seven*; the fittest time to bee dedicated to his service: But certaine hee could not bee, either that *God* would have one day in Seven, or which

which of those dayes hee would have set apart for *rest*, & for *holy use*. Wherefore it pleased the *Lord of the Sabbath*, by a *positive institution*, to determine that the *Sabbath* should be one day in Seven; &, that, from the beginning of the world unto the Resurrection of Christ, it should bee the *Seventh from the Creation*: but (as it shall appeare by the change of the day under the Gospell) after the *Resurrection*, he appointed it to bee kept the *Seventh from thence*; by vertue whereof, wee now keepe the *Lords day* a holy *Sabbath* to the *Lord*. *Chap. 6.*

So that to keepe a day holy to the *Lord*, and to keepe that day which the *Lord* should appoint, is *absolutely morall*, (as all the other Commandements are) according to the light and Law of nature. And in particular, the keeping the *Seventh from the Creation* till the Resurrection, and the *Seventh from the Resur-*

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rection ever since to the end of the world, was to them, and is to us a *morall dutie*, immediately binding the Conscience, and is no way alterable by man, because it is set apart by *Divine institution.*

That there was such an Institution, I shall evidently prove. For the *Sabbath* was [a] *sanctified by God*, and was to bee observed by his people from the beginning of the world (when there was no destruction of *Iew* and *Gentile*) untill the writing of the *morall Law*. I know some deny this; but without good ground. For wee have reason to thinke, that ever since the Creation, *Time* hath beene divided by [b] *weeks*, whereof the seventh day is the boundary, as well as by *Moneths* and *Yeares*. And this reason of the Commandement, [c] *He blessed the Sabbath day, and hallowed it*, importing the prime institution, did concerne *Adam*, and

[a] Gen. 2. 3.

[b] Gen. 29. 27. 28.

[c] Exod. 20. 11.

and all before the Law, as well as since. This was a received opinion amongst the ancient * *Iewes*, that this Feast did belong to all Nations from the beginning of the world. And the Fathers observed it * before *Moses*. And though there bee no mention of the Saints observing of it before *Israels* going out of *Ægypt*, yet where there is an Institution, there, it must in charitie bee presupposed, that it was observed of the godly; except the Scripture deny it, which it doth not, but doth imply the contrary. For the Sabbath day is spoken of, before the re-delivering of it in the Mount, as of a solemne day ordained before, and wel known to the *Iewes*. [d] *To morrow* (saith, *Moses*) *is the rest of the holy Sabbath unto the Lord*. And againe he saith, *The seventh day which is the Sabbath*. Moreover, the *Apostle* doth intimate that the *rest* of the *Sabbath* was kept from the

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* *Phil.* περὶ κοσμ.

* Master *H. Broughtons Concent* out of *Ramorus* on *Gen.* 16 *fol.* 46. & *Aben Ezra* on *Exod.*

[d] Exo. 16. 23. 25. 29. 30.

Heb. 4. 3. 4

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beginning of the world.

This be said of the Sabbath before the pronouncing and writing of the Law.

And when it was written, God wrote and placed it in the *heart of the ten Cõmandements*, as that, which, by the holy exercise thereof, and keeping it holy, should give life to the keeping of all the rest.

Exod.20.

The reasons of the fourth Commandement doe as well urge the observing of it to all men, at all times, as to the *Iewes*, It was also reserved in the* *Arke* with the other ten, and is one of the Commandements mentioned in the new Testament, as parcell of the Royall Law, of which S. *Iames* saith, x *Whosoever shall offend in one point, hee is guiltie of all* he meanes the ten Commandements; hee understands the fourth Commandement for one, else he would not say *all*. Wherefore albeit there

* 1 Kin. 8. 9.

x Iam. 2. 10.11.

are

are ſomethings that have particular reference to the *Ieŵes* in the written Law; as the reaſon taken from bringing them out of the *Land of Ægypt* [y]: which concerneth us onely by Analogie: and albeit the circumſtance of time, in reſpect of which day of the Seven, was *alterable*, but by the *Lord of the Sabbath* removing it from the *ſeventh* of the *Creation* to the day of Chriſts *Reſurrection*; yet there is not any of thoſe *tenne Commandements* which is not *morall*, and of *morall equitie*.

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[y] Exo. 20. 2.

But ſome object; The obſerving of the weekly Sabbath was a ſigne betweene God and the *Ieŵes*, that they might know that the LORD did ſanctifie them; therfore was abrogated by *Chriſt* with other Ceremonies.

Anſw. Though every Ceremony determinable in Chriſt, was a ſigne; yet every ſigne was not a ceremony to end at Chriſts

Chap. 6. death. All signes and types of justification by Christ to come, were indeed nailed on the crosse with him; but signes of the worlds preservation, also declarative and probative signes and arguments of sanctification, together with the type of rest and glorie, did not end at Christs death, there being as much use of them to us now, as was to any other before.

Object. They object farther, All Sabbath dayes are abrogated by expresse termes? *Col.* 2. 16.

Answ. He speaketh there of none but Leviticall Sabbaths: for (marke it) he saith, they were shadows of such things to come; whereof Christ was the body, *verse* 17. But the weekely Sabbath had no more shadow or reference to Christ, than any other of the ten Commandements.

Object. They yet object, No man must esteeme one day above another

another for conſcience ſake, *Rom.* 14 5. *Chap.* 6.

Anſw. No ſuch thing can bee concluded thence: For the Apoſtle warning both ſtrong and weake Chriſtians not to offend, nor to be offended one with another, would have each doe as they ſhould bee fully perſwaded in their owne minde, and not judge or deſpiſe each other: but in what things? in every thing? no, but onely in things in their owne nature indifferent, or for the time tolerable, he inſtancing in meats and dayes. But I deny the fourth Commandement ever to have beene of the number of indifferent things.

If yet they ſay; If the fourth Commandement be morall, why do you not keepe the day which the *Iewes* did?

I anſwer; Keeping holy a *Sabbath*, or a day of holy reſt is *abſolutely morall*, & the principall intention of the fourth Cõmandement,

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ment, as may appeare, in that hee saith, not as in *Genesis*, he blessed the *Seventh day*, and sanctified it; but he blessed the *Sabbath day* & Sanctified it. Namely *that day of rest* which he had appointed, or that which hee should appoint; but the keeping it upon that day of the Seventh from the Creation which is intimated to the Commandement, or the keeping of this day now practised by us, became a *morall dutie* (that to them, this to us,) because by a Divine positive institution; God had appointed that day to bee observed by them, and since that, he hath appointed this to bee observed by us. Now, sith that the *Lord of the Sabbath* hath ordained another day, in so doing he hath caused (though not an abolishing, yet) some change of the Law, which hath caused the former to cease, and bindeth us in conscience to observe this.

That it was the will of our *Lord*

Lord and Saviour Christ, that we should, since his *Resurrection*, keepe for our *Sabbath*, that *first day of the weeke on which he arose*; it may easily appeare to any whose judgements are not corrupted with prophaneneſſe of heart, or are not clouded with ſelfe-conceit and prejudice. For in that he *arose* on that day, and appeared diverstimes on this *our Lords day to his Diſciples* before his Aſcenſion: and did on this day, [f] being the day of *Penteceſt*, fill his Diſciples with the gifts of the *holy Ghoſt*, they being aſſembled together, this giveth a preeminence to this day, and a probabilitie to the point.

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Ioh. 20. 1. 19.

[f] Act. 2. 1. 4

The [g] *Apoſtles*, who followed Chriſt, and delivered nothing but what they [*] *received* from Chriſt, and whoſe determinations were infallible, [h] did *obſerve this day as a Sabbath*. The Apoſtle [i] *Paul* ſtaying ſeven daies at *Troas* might have choſen any of the other

[g] 1 Cor. 11. 1.
[*] 1 Cor. 11. 23. 1 Cor. 14. 37.
[h] 1 Cor. 16. 1. 2.
[i] Act. 20. 6. 7.

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ther dayes, for the people to assemble to *heare the Word*, and *receive the Sacrament*, but they assembled to receive the Sacrament, and to heare the Word upon the *first day of the weeke*, which is our *Lords day*. Moreouer, the *keeping holy of the Lords day* hath constantly, and universally, from the *Apostles* downeward to us, beene obserued amongst Christians in all places and in all ages. Now the approued practice of the Apostles (and of the Church with them) recorded in Scripture, carrieth with it the force of a precept, and argueth diuine institution.

Moreouer, the *Spirit of GOD* honoureth this day with the *Title of* [k] *Lords Day*, as he doth the *Communion*, with the Title of the [l] *Supper of the Lord*: What doth this argue, but as they both haue reference to Christ, so they are both appointed by Christ? The *Spirit of Christ* knew the mind of *Christ*,

[k] Rev.1.10.

[l] 1 Cor.10. 21.

1 Cor.11. 20.

Christ, who thus named this day. *Chap. 6.*

Secondly, being convinced of the holines of this day (the better to keepe it holy when it cõmeth) you must on the *weeke dayes*, before the *Sabbath*, or Lords day, *remember it:* to the end that none of your worldly busineſſe be left undone, or put off till then; eſpecially upon Saturday you muſt prepare for it. Then you muſt put an end to the workes of your Calling; & doe whatſoever may be well done before-hand, to prevent bodily labour even in your neceſſary actions, that, when the day cõmeth, you may have leſſe occaſion of worldly thoughts, leſſe incumbrance and diſtractions; and may be more free, both in body and minde, for ſpirituall exerciſes. Exod. 20. 8. 9.

Thirdly, you your ſelfe (and as much as in you lyeth) all under your authoritie muſt *g reſt* upon this day, even in earing time and in harveſt, the ſpace of the g Exod. 23. 12. Exo. 34. 21.

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the *whole day*, of foure & twenty houres, from all *manner of workes* (except those which have true reference to the present dayes workes of [h] *piety, mercy*, and *true necessity*) *not doing your own waies, not finding your owne pleasures, nor speaking your owne words,*

[h] Mat. 12. 1. to 13. Isa. 58. 13

Object. If you object that some understand this place of the day of Atonement and yearely fast spoken of in the beginning of the Chapter.

Answ. Many Interpreters understand it of the weekly *Sabbath*; yet suppose it should bee understood of the *Sabbath* of Atonement, I, urging it onely to prove the externall rest, it serveth for my purpose, for these two differed, not in their [i] *externall rest*, except, that in the day of Atonement, they abstained from meate and drinke untill even. Vpon all other *Gods Sabbaths*, and holy feasts, the children of *Israel* were forbidden *not all worke*, but only

[i] Lev. 23. 3. 28.

[k] *servile*

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[k] *ſervile worke.* But neither on the weekly *Sabbath*, nor on the *day of Atonement*, might *any manner of worke be done*, whether *ſervile*, or any other.

[k] Lev. 23. 7 8. 21. 25. 35. 36. Lev. 23. 3. 28.

Queſt. But are we under the Goſpell tied unto as ſtrict a reſt as the *Iewes*.

Anſw. We are bound to keepe as ſtrict, and as holy a Reſt, as the fourth Commandement tied them; but not to that ſtrictneſſe which ſome appendixes to the Law, which were onely Ceremoniall, or Iudiciall, did binde them; ſuch as [a] *dreſſing their meat on the Eve*; not [b] *kindling a fire*, putting a man to death for gathering ſtickes, &c. Theſe (as it is probable) were not onely peculiar to the *Iewes*, but for that preſent time onely, while they were in the Wildernes, and lived upon Manna. And forbidding to kindle a fire, ſeemeth to be a ſpeciall reſtraint for that time, to ſhew, that God preferred the holy keeping

[a] Exod 16. 23.

[b] Exo. 35. 3.

Chap.6. ping of the Sabbath, before the materiall building of his Tabernacle, whereabout the kindling of fire was needfull: See *Exod.* 31.7.13. and Chapt.35.23.5. &c. But, if these bound the *Iewes* at all times, then they were part of that yoke and pedagogie of the *Iewes*, of which *Peter* saith,

[c] Act.15.10 [c] *neither they, nor their fathers were able to beare*; all which were done away in Christ, and doe not binde us.

Fourthly, it is not enough that you observe a rest, but you must keepe an *holy Rest*. Which that you may doe, you must in your awaking put difference between it and other dayes, not thinking on worldly busines no more then will serve for a generall providence to preserve them from hurt or losse. Both in your lying awake, & rising in the morning, make use of the directions before shewing you how to awake and

[l] Psa.92.2. rise with God. *Rise* [l] *early* (if it will

will ſtand with your health, and not hinder your fitneſſe for ſpirituall exerciſes through drowſineſſe afterward) that you may ſhew forth Gods loving kindnes in the *morning* [n] *double* your devotions on the *Lords day*, as the *Iewes* did their *morning and evening ſacrifice* on the [m] *Sabbath day*. [n] *Prepare* your ſelfe for the publike holy ſervices by reading, by meditation, and by caſting away [o] *all filthineſſe*, that is, repenting of every groſſe ſinne; and caſting away the *abounding of naughtineſſe*, that is, let no ſinne bee allowed or ſuffered to reigne in you. Then [p] *pray* for your ſelfe, and for the Miniſter, that GOD would give him a mouth to ſpeake, and you an heart to heare, as you both ought to doe. All this, before you ſhall aſſemble in the Congregation. Being thus prepared, bring your people with you to the Church. Ioyne with the Miniſter and Congregation.

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[n] Eccle. 5. 1. 2.

[o] Iam. 1. 21. 1 Pet. 2. 1. 2.

[p] Epheſ. 6. 19. 20.

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gation. Set your selfe as in the speciall presence of God, following the example of good *Cornelius*, with all reverence, attending and consenting, saying Amen, with understanding, faith, and affection, to the prayers uttered by the Minister: attending unto, [q] *beleeving* and [r] *obeying* whatsoever by the Minister is commanded you from GOD. Afterward by meditation, & by [s] *conference*, and if you have opportunitie, by *repetitions*, call to minde, & wisely and firmely [t] *lay up* what you have learned. The like care must be had before, at, and after the Evening exercise.

Act. 10. 33

[q] Heb. 4. 2.
[r] Iam. 1. 22

[s] Act 17. 11. 12.

[t] Psal. 119. 11.

What is to bee done when Baptisme is administred.

If *Baptisme* bee administred, [*] *stay* and attend unto it, (1) To honor that holy Ordinance with the greater solemnitie. (2) And in charitie to the persons to bee Baptised, joyning with the Congregation in heartie prayer for them, and in a joyfull receiving them into the Communion of the

[*] Eze. 46. 10.

the visible Church- (3) Also in respect of your selfe. For hereby you may call to mind your own *Baptisme*, in which you did *put on Christ*, which also doth lively represent the *death, buriall, and resurrection of Christ*, together with your crucifying the affections and lusts, *being dead and buried with him unto sinne, and rising with him to newnesse of life*, and to hope of glory: understanding clearly that the * *Blond and Spirit of Christ*, signified by *water*, doth cleanse you from the guilt and dominion of sin to your *Justification*, and *Sanctification*, Remembring moreover, that by way of * *Sealing*, your *Baptisme* did in particular exhibit, & apply, to you that beleeve, *Christ* with all the benefits of the Covenant of grace ratified in his bloud: minding you also of this, that it doth not onely seale *Gods* promises of forgivenesse, grace, and salvation to you; but that also it sealeth

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Gal. 3.27.

Gal. 5.24.

Rom. 6.3 4 5.
Col. 2.11. 12. 13.
* Heb. 9. 14.
Heb. 10.12
Mat. 3 11.
Tit. 3.5.
1 Ioh. 1.7.

* Gen. 17. 11.
Rom. 4.11.

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sealeth and bindeth you to the performance of yur promise, and *vow of faith and obedience*, which is the branch of the Covenant to be performed (according as was professed,) on your part.

1 Pet. 3. 21

Recourse to your *Baptisme* is an excellent strengthner of your weake faith, and an occasion of renewing of your vow, you having broken it: and of resisting temptations, considering that they are against your promise and vow in Baptisme.

When there is a *Communion*, receive it as *oft*, as, (without interrupting the order of the Church in populous Congregations) you may. But be carefull to *receive it worthily*.

1 Cor. 11. 27.

What is requisite before receiving the Communion.

It is not enough that you bee *borne within the Covenant*, and that you have beene *Baptized*; but *you must have knowledge of the nature of the Sacrament of the Lords Supper*, both that it is by divine inititution; and that it is a

1 Cor. 11. 23.

Rom. 4 11.

signe

signe and seale of the righteousnesse of faith, signifying to you (by the breaking and giving of the bread, and by pouring out and delivering the wine) *the wounding, bloud-shedding, and death of Christ*, in whom the *Covenant of grace is established; presenting also and sealing unto you by the elements of bread and wine, the very *body and bloud of Christ*, with all the benefits of the new Covenant, of which you receive indeed livery and seizon in the act of receiving by Faith, whereby you also grow into a neerer *union* with *Christ* your head, and *communion* with all his members your brethren.

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1 Cor. 11. 26.

* 2 Cor. 1. 20. 21. Heb. 7. 22.

1 Cor. 10. 16. 17.

Besides, there must be a *speciall preparation* by *examining* your selfe, & making your peace with God before you receive, which that you may the better doe, read Chap. 5. Sect. 2 Also make your peace, at least *be at peace*, and in charitie with your neighbour,

1 Cor. 11. 28.

Mat. 5. 23. 24. 1 Cor. 11.

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bour, by an hearty acknowledging your fault so far as is fit, and making recompence, if you have done him wrong; and by forgiving, and forbearing revenge, if he have done you wrong.

What is to be done in the administring & receiving.

In the Act of administring, and receiving, joyne in confession and prayers, and attend to the actions of the Minister when hee breaketh the bread, poureth out the wine, and by * blessing, setteth it apart for holy use: *by faith behold Christ*, by representation, *wounded, bleeding, and crucified before your eyes for you*, looking upon him whom your sinnes condemned and pierced to the death, rather than his accusers, *Pilate*, and those which nailed him to the Crosse, and which ran a speare into his side, who were (though malicious) but instruments of that punishment which God with other tokens of his wrath did execute upon him (though in himselfe a Lambe without

*1 Cor. 10. 16.

without ſpot) juſtly for your ſin, he being your ſuretie. *Chap. 6. Zach. 12. 10.*

This *looking upon him whom your have pierced*, ſhould partly diſſolue you into an *holy griefe* for ſinne: but chiefly (conſidering that hy this his paſſion hee hath made full ſatisfaction for you, and withall ſeeing *God* and *Chriſt* himſelf by the hand of his *Miniſter*, truely giving Chriſts very body and blood Sacramentally to ſignifie and ſeale it unto you,) it ſhould raiſe your heart to an *holy admiration* of the loue of God, and of Chriſt, and it ſhould ſtirre you up, in the very act of taking the bread and wine to a *reuerend and thankefull receiving of this his bodie and blood by faith*, diſcerning the *Lords body*; gathering aſſurance hereby, that now all enmitie betweene *God* and you is done away, and that you by this, as by ſpirituall food and life ſhall grow up in him with the reſt of his myſti- *1 Cor. 11. 29.*

Chap.6. What is to be done after that you have receiued.

call body unto everlasting life.

After that you haue receiued (vntill you bee to joyne in publike praise and prayers) *affect your heart with joy and thankefulnesse* in the assurance of the pardon of all your sinnes, and of salvation by *Christ*, yea, more than if you being a bankrupt should receiue an acquittance sealed of the Release of all your debts, and with it a Will and Testament wherein you shall haue a Legacie of no lesse than a Kingdome, sealed with such a *seale* as doth giue cleare proofe of the fidelitie, abilitie, and death of the Testator: or then, if having been a traitour, you should receiue a free and full pardon from the King, sealed with his own seale, together with an Assurance that he hath adopted you to bee his child, to be married to his sonne the heire of the Crowne. This is your case, when by faith you receiue the bread & wine, the bodie

die and bloud of the *Lord*. Think thus therefore with joy and rejoycing in *God*, oh! how happie am I in *Christ* my Saviour, *God* who hath given him to death for me, and also given him to me *how shal he not with him giue me all things also, even whatsoever may pertaine to life, godlinesse, and glory; Who shall lay any thing to my charge, &c? Who, or what can separate me from the loue of *Christ*, &c?

Chap. 6.

* Rom. 8. 32. 2 Pet. 1. 3. Rom. 8. 33 to the end.

Resolue withall *upon a constant and an unfained endevour to performe all duties becomming one thus acquitted*, thus redeemed, pardoned, and advanced, and this in token of thankfulnesse, even to *keepe covenants* required to bee performed on your part; *undoubtedly expecting* whatsoever *God* hath covenanted and *sealed on his part*.

Ioyne in publique prayse and prayer heartilie, and in a *liberall contribution* to the poore, if

Chap.6.

there be a Collection,

After the Sacrament, If you feele your faith ſtrengthened and your ſoule comforted, *nouriſh it*, with all thankfulneſſe.

If not, yet, if your Conſcience can witneſſe that you endevored to prepare as you ought, and to receiue as you ought, be not diſcouraged, but wait for ſtrength and comfort in due time. We doe not alwaies feele the benefit of bodilie food preſently, but ſtirring of humours and ſenſe of diſeaſe is ſometimes rather occaſioned, yet in the end being well digeſted, it ſtrengthneth; ſo it is oft with ſpirituall food, corruption may ſtirre and temptations may ariſe more upon the receiving, then before; eſpecially ſith Satan, if it be but to vexe a tender-hearted Chriſtian, will hereupon take occaſiō to tempt with more violence: But if you *reſiſt* theſe, & *ſtand reſolved to obey and to rely upon Gods mercy in Chriſt*, this

this is rather a ſigne of receiving worthily; ſo long as your deſires and reſolutions are ſtrengthned, and you thereby are made more carefully to ſtand upon your Watch. Endevour in this caſe to digeſt this ſpirituall food by further meditation, improving that ſtrength you haue, praying for more ſtrength, remembring the commandement which biddeth you to be ſtrong, and you ſhall be ſtrengthened. *Chap.6.* Eph.6.10. Compare it with the like. Dan.10. 19

Laſtly, if you finde your ſelfe worſe indeed, or doe feele Gods heavy hand in ſpeciall ſort upon you, following upon your receiving, and your Conſcience can witneſſe truly, that you came not prepared, or that you did wittingly and carelesly faile in ſuch or ſuch a particular in receiving, it is evident you did receiue unworthily. In which caſe you muſt heartily bewaile your ſin, confeſſe it to *God*, aske and beleeve that he will pardon it, and take 5 1 Cor.11. 30. 1 Ioh.1.9. 1 Ioh.3. 1,2.

Chap. 6. take heed that you offend not in that kind another time.

2 Cor. 16. 2. Vpon the Lords day you must likewise be ready to visit and *relieue* the distressed.

Take some time also this day to looke into your by-past life, and chiefly to your walking with God the last weeke, as being in freshest memory, and be sure to set all straight betweene God and you.

Psal. 92. Last of all, on every opportunitie take good time to consider Gods workes, what they are in *themselues*, what they are *against the wicked*, what they are to the *Church*, and to *your selfe, and to yours*, And, in particular, take occasion from the Day it selfe, to thinke fruitfully of the Creation, of your Redemption, Sanctification, and of your eternall rest and glory to come. For God in his holy wisdome hath set such a divine print upon this our *Lords day*, that at once it doth minde

minde us of the greateſt workes of God, which either make for his glory, or his Churches good. As of the *Creation* of the World in ſixe dayes, he reſting the ſeventh, which worke is ſpecially attributed to the Father. And of mans *redẽption by Chriſt*, of whoſe *reſurrection* this Day is a remembrance, which is ſpecially attributed to the *Sonne*. Alſo of our *Sanctification by the Spirit*, for that the obſeruation of the *Sabbath* is a ſigne and meanes of *holines*, which worke is ſpecially attributed to the *holy Ghoſt*. Laſtly of *your and the Churches glorification*, which ſhall be the joynt work of the *bleſſed Trinitie*, when we ſhall [a] ceaſe frõ al our works and ſhall reſt, and be glorious with the ſame glory which our Head Chriſt hath with the Father, to whom be glory for ever and ever, Amen. Doe all theſe with *delight*, raiſing up your ſelfe hereby to a greater meaſure of

Chap.6.

[a] Heb,4.9. 10.

Pſal.92. Iſ.58.13.

Chap. 6. Motives to keepe holy the Lords Day.

of *holinesse*, and *heavenly mindednesse*.

Doe all this the rather, because there is not a clearer [b] *signe* to distinguish you from one that is prophane, than this, of conscionable keeping holy the *Lords Day*. Neither is there any ordinary meanes of gaining strength and growth of grace in the inward man, like this, of due observing the [a] *Sabbath*. For this is Gods great *Mart*, or Faire-day for the soule, on which you may buy of *Christ*, [b] *wine, milke, bread, marrow and fatnesse*, [*] *gold, white raiment, eye-salue*; even all things which are *necessary*, and which will *satisfie*, and cause the soule to live. It is the speciall day of *Gods hearing of suites*, and *receiving petitions*. It is his speciall day of *proclaiming and sealing of Pardons* to penitent sinners. It is *Gods* special day of *publishing and sealing your Patent of eternal life*. It is a *blessed day*, *sanctified* for all

[b] Exo. 31. 13.

[a] Ezek. 20. 12.

[b] Isa. 55. 1. 2. 3, 4

[*] Rev. 3. 18.

Acts 2. 38.

Exo. 20. 11

all theſe bleſſed purpoſes. *Chap.6.*

Now, leſt this urging of the morality of the *Sabbath*, and of ſo ſtrict an obſervation of the *Lords day*, in ſpending the whole day in holy meditation, holy exerciſes, and workes of mercie (excepting onely neceſſary repaſts, and a generall providence over their eſtate) ſhould be thought, as it is by ſome, to be meerely Iewiſh, and to be onely the private opinion of ſome few *Zelots* more nice then wiſe: Know, that in all things wherein we are tyed by a Commandement, common to us and the *Iewes*; to obſerue that as the *Iewes* did, by vertue of that commandement is not to be Iewiſh, as to forbeare to kill, and to commit adulterie, and ſuch like. The ſame reaſon is for keeping the fourth Commandement, which (as hath beene proved) is one of the Morals. Beſides, know that the obſerving the *Lords day*, by

Chap.6.

vertue of the fourth Commandement, and the change of the former day unto the *Lords day*, to be by divine institution; and that it would be kept strictly holy (as I have shewed you) is the professed doctrine of this our [a] *Church of England*. And I would that all would know & see, that the taking away of the morality of the fourth Commandement, unlooſing the conſcience from the immediate bonds of Gods Commandement, and tying the conſcience to obſerue a day for Gods ſolemne worſhip onely by humane conſtitution, doth overthrow *true Religion* and the *power of Godlineſſe*, and opens a wide gap to *Atheiſme*, profanenеſſe, and all licentiouſneſſe: As daily experience doth ſhew in thoſe Countries, where the moralitie of the *Sabbath* is not maintained; and in ſuch places where the *Lords Day* is not holily and duely obſerved.

[a] Hom. of the time & place of prayer. part. 1. pag. 124. 125, 126.

CHAP.

Chap. 7.

CHAP. VII.

Shewing how to end the day with God.

WHen you have walked with God from morning untill night, whether on a *common day*, a day of Fast, or on the *Lords Day*, according to the former directions: it remaineth that you *conclude* the day well, when you would give your selfe to rest at night. Wherefore,

First looke backe and take a strict view of your whole carriage that day past. Reforme that you finde amisse; and rejoyce, or be grieved, as you finde you haue done well or ill, as you haue gotten or lost in grace that day.

Secondly, sith, you cannot sleep in safetie, if *God*, who is your [i] *keeper*, doe not [k] *wake and watch for you*: and though you haue *God* to watch when you sleepe; you

[i] Psa. 121. 4, 5.
[k] Psa. 120. 1.

Chap.7.

you cannot be safe, if he that watcheth be your *enemy*. Wherefore you shall do well, if at night you not onely *conclude the day* with your Familie, by reading some Scripture, and by prayer: but you must alone renew and confirme your peace with God with prayer, & with like preparation therto, as you received directions for the morning: commending and committing your selfe to Gods tuition by [a] *prayer*, with thankesgiving before you goe to bed. Then shall you [b] *lye downe in safety*.

[a] Psa. 3. 4, 5 Psal. 92. 2.

[b] Psal. 4. 8.

All this being done, yet while you are putting off youre apparell, when you are lying downe, and when you are in bed, before you sleepe, it is good that you [c] *commune* with your *owne heart*. If other good and apt meditations offer not themselues, some of these will be seasonable.

[c] Psal. 4. 4.

Fit meditations at going to bed.

1. When you see your selfe stript of your apparell, consider what

what you were at your birth, and what you ſhall be at your death, when you put off this earthly Tabernacle (if not in the meane time:) how that [d] *you brought nothing into this world, nor ſhall carry any thing out,* [e] *naked you came out of your mothers wombe; and naked ſhall you returne.* This will be an excellent meanes to give you ſweet content in [f] *any thing* you haue, though never *ſo little*, and in the [g] loſſe of what *you haue had*, though *never ſo much.* *Chap.7.*

[d] 1 Tim.6.7.

[e] Iob 1.21.

[f] 1 Tim.6.8.

[g] Iob 1.21

2. When you lie downe, you may thinke of lying downe into your winding-ſheete, and into your grave. For, beſides that [h] *ſleepe* and the [i] *bed* doe aptlie reſemble *death* and the *grave*, who knoweth when he ſleepeth that ever he ſhall awake againe to this life?

[h] 1 Cor.11.30

[i] Iſa.57.2.

3. You may thinke thus alſo: If the *Sunne muſt not goe downe upon my* [k] *wrath*, leſt it become *hatred*,

[k] Eph.4.26

Chap. 7.

hatred, and so be worse ere morning; then, it is not safe for me to lye downe in the allowance of any sinne, lest [l] I *sleepe not onely the sleepe of naturall death*, but of that which is *eternall*: for who knoweth what a night wil bring forth? Now, it is an high point of holy [m] *wisdome*, upon all opportunities to *thinke* of, and to prepare for your *latter end*.

[l] Psa. 13. 3.

[m] Deut. 32. 29.

4. Consider likewise, that if you walke with God in uprightnesse, your death unto you is but to *fall into a sweet sleepe, an entring into rest*, [n] *a resting on your bed for a night*, untill the glorious morning of your happie *Resurrection*.

[n] Isa. 57. 2.

5. Lastly, if possibly you can, fall asleepe out of *some heavenly meditation*. Then will your sleepe be [o] *more sweete*, and [p] *more secure* your *dreames* fewer, or more *comfortable*, your head will be [q] *fuller* of good thoughts; and your heart will be in *better plight* when

[o] Pro. 3. 21 24, 25

[p] Pro. 6. 21 22

[q] Pro. 6. 22

when you *awake*, whether in the night or morning. *Chap.7.*

Thirdly, being thus prepared to sleepe; you should sleepe onely so much as the present state of your bodie requireth; you must not be like the sluggard, *to r love sleepe*; neither must you sleepe too much: for if you doe, that (which being taken in its due measure, is a restorer of vigor and strength to your bodie, and a quickner of the spirits) will make the spirits dul, the braine sottish, and the whole bodie lazie, and unhealthy. And that which God hath ordained for a furtherance, through your sinne shall become an enemie to your corporall and spirituall *t thrift*. Thus much of walking with God in all things at all times. r Pro. 20. 13. t Pro. 6. 6. 9. 10, 11.

CHAP.

Chap. 8.
Section 1.

CHAP. VIII.

How to walke with God alone.

SECTION I.

THere is no time wherein you ſhall not be either *alone* or in *Companie*, in either of which you muſt walke in all well-pleaſing, as in the ſight of God.

Touching being alone. Firſt, *Affect not ſolitarineſſe*; be not alone, except you haue juſt cauſe, namely when you ſet your ſelfe apart for holie duties, and when your needfull occaſions do withdraw you: for out of theſe caſes, *two are better then one* (ſaith *Salomon*) and *Woe bee to him that is alone.*

Eccl. 5. 9. 10.

2. When you are alone, you muſt be very watchfull, & ſtand upon your guard well armed, leſt

leſt you ſhall fall into manifold temptations of the Divell. For [a] *ſolitarinſſe is Satans opportunity*, which he wil not loſe, as the manifold examples in Scripture, and our daily experience doth witneſſe. Wherefore you muſt haue a readie eye to obſerue, and an heart readie bent to reſiſt all his aſſaults. And it will now the more concerne you to keep cloſe to God, and not loſe his companie; that, through the weapons of your Chriſtian warfare, you may by the *power of Gods might* quit your ſelfe and ſtand faſt.

Chap. 8. *Section* 1.
[2] Gen. 3. 1. Gen. 39. 11 2 Sam. 11. 2.
[3] Mat. 4. 1.
Eph. 6. 10. &c.

3. Take ſpeciall heede, leſt when you be alone, you, your ſelfe, conceiue, deviſe, or plot any evill, to which your nature is then moſt apt.

And beware in particular, leſt you commit alone, by you ſelfe, [b] *contemplative wickednes*, which is, when by feeding your fancie, and pleaſing your ſelfe, in Covetous, Adulterous, Revengefull,

[b] Mich. 2. 1 Pſal. 36. 4. Mat. 5. 28.

Chap.8. Section 1.

full, Ambitious, or other wicked thoughts, you act that in your minde and phantasie, which either for feare, or shame, you dare not; or for want of opportunity or meanes, you cannot act otherwise.

4 When you are alone, bee sure that you ordinarily be well and fully exercised about something that is *good*, either in the *works of your calling*, or in *reading* or in *holy meditation*, or prayer. For whensoever [c] *Satan* doth find you *idle* and out of imployment in some or other of those works which God hath appointed, he will take that as an opportunity to garnish you for himselfe, and to imploy you in some of his works. But if you keepe alwaies in your place, and to some or other good worke of your place; you are under Gods speciall protection, as the Bird in the [d] *Law* was, while she sate upon her egs or yong ones, keeping her owne nest

[c] Mat. 12. 44

[d] Deut. 22. 6.

neſt, in which caſe no man might hurther. *Chap. 8. Section 2.*

I haue already ſhewed how you ſhould be haue your ſelfe as in Gods ſight, both in prayer, and in the works of your calling, I will write ſome thing for your direction touching reading, and Meditation.

SECTION 2.

Of Reading.

BEſides your ſet-times of reading the holy Scriptures. you ſhall doe well to gaine ſome time from your vacant houres, that you may reade in GODS Booke, and in the good bookes of men.

How to read profitably.

Firſt, when you *read* any part of the *word of God*, you muſt put a difference betweene it and the beſt writings of men, preferring it farre before them. To this end

(1) Con-

Chap. 8. *Section* 2.

(1) Consider it in its properties and excellencies. No word is of like absolute [a] *authority, holinesse, equity, truth, wisdome, true elegancie, power,* and *eternity.* (2) Consider this *Word* in its *ends,* and *good effects.* No booke that aimeth at [b] *Gods glory,* and the [c] *salvation of mans soule* like this, none that concerneth you like to this. It discovereth your *miserie* by sin, together with the perfect [d] *remedie.* It propoundeth perfect [e] *happines* unto you, affordeth meanes to [f] *worke it out* in you, & for you It is mighty through GOD to [g] *prepare* you for grace. It is the immortall seed to [h] *beget you unto Christ.* It is the [i] *milke* and stronger meate *to nourish* you up in Christ. It is the onely [k] *soule-physicke* to *recover* you, and to rid you of all spirituall evills. By it Christ giveth spirituall sight to the blind, hearing to the deafe, speech to the dumbe, strength to the weake, health to the sicke: yea

[a] Psa. 19. 7 8, 10, 11.
[b] Ioh. 5. 39 2 Cor. 3. 18
[c] Rom. 15. 4. Iam. 1. 21.
[d] Rom. 3. 23, 24
[e] Isa. 55. 1, 3.
[f] Rom. 1. 16 1 Thes. 2. 13.
[g] 2 Cor. 10 4, 5.
[h] 1 Pet. 1. 23.
[i] 1 Pet. 2, 2 Heb. 5. 13. 14.
[k] 2 Tim. 1. 13.

yea, by it he doth caſt out Divels, and raiſe men from the [m] *death* of ſinne (they beleeving it) as certainly as he did all thoſe for the bodies of men by the word of his power while he lived on the earth. This *Booke of God* doth containe thoſe many rich *Legacies* bequeathed to you in that laſt [u] *Will and Teſtament of God* ſealed with the bloud of *Ieſus Chriſt our Lord*. It is the [o] *Magna Charta* and Statute-booke of the Kingdome of Heaven. It is the booke of [p] *Priviledges* and *Immunities* of Gods children. It is [q] *the Word of grace, which is able to build you up, and to give you an inheritance amongſt all them that are ſanctified*. For it will make you [r] *wiſe to ſalvation*, through faith in Chriſt Ieſus, making you perfect, throughly furniſhed unto all good workes.

Wherefore as when you heare this word preached, ſo when at any time you reade it, you muſt *receive*

Chap. 8. *Section* 2.

[m] Ioh. 5. 25

[u] Heb. 9. 15 16, 17, 18.

[o] Iſa. 8. 20

[p] Rom. 6. 14, 22. 1 Ioh 5. 13.

[q] Act 20. 32.

[r] 2 Tim. 3. 15, 17

Chap. 8. Section 2.

receiue it, not as the word of man but as it is in trueth the Word of, God. then it will *worke effectually in you that beleeve,*

1 Thes. 2. 13.

[t] Psal. 119. 18. Secondly, when you read this Word *lift up the heart in* [t] *prayer to God* for the Spirit of vnderstanding & wisedome, that your minde may be more and more enlightened, and your heart more & more strengthned with grace by it. For this word is spirituall, containing the secrets, & hidden things of *God* in a mysterie, which, as the bare letter doth signifie, is as a [a] *booke sealed up* in respect of discoverie of the [b] *things of God* in it to all that haue not the helpe of Gods Spirit, so that none can know the inward and spirituall meaning thereof, powerfully, and savingly, but by the Spirit of God.

[a] Isa. 29. 11 12.

[b] 1 Cor. 2. 10. 11

[c] 1 Pet. 2. 2 Thirdly, read the Word with an hunger and thirst after knowledge and [c] *groweth of grace* by it. with a reverent, humble, teachable

ble, and [d] *honeſt heart*, beleeving all that you reade, trembling at the threats & judgements of the ſinners; rejoycing in the promiſes made unto, and the favours beſtowed upon the penitent, and upon the godly, willing and reſolving to obey all the Commandements.

Chap. 8. *Section* 2.

[d] Luk. 8. 15

Thus if you read, Bleſſed ſhall you be in your [e] *reading*, and bleſſed ſhall you bee in your [f] *deede*.

[e] Rev. 1. 3.

[f] Iam. 1. 25.

The *holy Scriptures* are thus to be read of all of every ſort and condition, and of each ſex, for all are commanded to [*] *ſearch the Scriptures*, as well the *Layetie* as the *Cleargie*, [a] *women* as well as *men* [o] *young* as well as *old*, all ſorts of [u] *all Nations*. For, though the Spirit of *God* is able to worke converſion and holineſſe immediatly without the Word, as he doth in all thoſe infants that are ſaved; yet in men of yeares the holy Ghoſt will not (where the Word

Who muſt read Scriptures.

[*] Ioh. 5. 39

[a] Act. 17. 11. 12.

[o] 2 Tim. 3. 15.

[*] Iſa. 34. 16

Rev. 1. 3.

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[e] Luk. 16. 24. 31.

[f] Rev. 1. 3.

[g] Iohn 17. 17. Eph. 5. 26. 27.

A Caution not to forbeare reading Scripture because of the difficultie of it.

[h] 2 Pet. 3. 16

Word may be had) worke *with-out* it as his instrument; using it as the hammer, plow, seed, fire, water, sword, or as any other instrument to pull downe, build up, plant, purge, cleanse. For it is by the Word both [f] *read* and preached, that *Christ* doth [g] *sanctifie* all that are his, *that he may present them to himselfe*, and so to his Father, *without spot or wrinkle* a *Church most glorious.*

And whereas it is most true, that those which are [h] *unlearned* and *unstable*, doe wrest not onely *hard Scriptures*, but *all other also to their destruction*; Yet, let not this (as *Papists* would inferre) cause you to forbeare to read; no more, then, because many surfeit and are drunke by the best meates and drinkes, you doe forbeare to eate and drinke.

But to prevent misse-understanding and wresting of Scriptures to your hurt, doe thus. (1) Get and cherish an humble and

and honeſt heart, reſolved to *obey* when you know Gods will: [h] *If any man will doe his will,* ſaith *Chriſt, he ſhall know of the doctrine whether it be of God.* (2) Get a cleare knowledge of the *firſt Principles of Chriſtian Religiõ,* beleeve them ſtedfaſtly. And indevor to frame your life according unto thoſe more eaſie & known Scriptures, wherein theſe principles and firſt Oracles of God are contained; For theſe give [i] *light, even by the firſt entrance, unto the very ſimple.* This doe, and you ſhall never be unlearned in the myſteries of Chriſt, nor yet unſtable in his wayes. (3) Be much in [k] *hearing the Word interpreted* by learned and faithfull Miniſters. (4) If you meet with a place of Scripture too hard for you, preſume not to frame a ſenſe to it of your own head; but take notice of your ignorance, admire the depth of Gods wiſdome, ſuſpend your opinion, and take the

Chap. 8. *Section* 2. How to reade and not miſtake and wreſt Scripture.

[h] Ioh. 7. 17

[i] Pſal. 119 130.

[k] Iſa. 8. 20.

Chap. 8. *Section* 2.

first opportunity to ask the meaning of some or other,[l] *whose lips should preserve knowledge.*

[l] Mal. 2.7.

Motives to read Scripture.

Let no colourable pretence keepe you from diligent reading of Gods Booke; for hereby you shall be better prepared to heare the Word preached. For it layeth a [m] *ground-worke* to preaching, making way to a better understanding thereof, and to better keeping it in memory; also to enable you to * *try the Spirits* and Doctrines delivered, even to try all things, and to keepe what is good.

[m] Act. 8. 28 34. 35

* Act. 17. 11. 1 Ioh. 4. 1. 1 Thes. 5. 21.

How to reade mens Writings profitably.

1. In reading mens writings, reade the *best*, or at least those by which you can *profit* most.

2. Reade a good booke thorowly, and with due consideration.

3. Reject not hastily any thing you reade, because of the meane opinion you have of the author. Beleeve not every thing you reade, because of the great opinion

on you have of him that wrote it. But (in all bookes of faith and manners) *try all things by the* [n] *Scriptures.* Receive nothing upon the bare testimony or judgement of any man, any further then hee can confirme it by the [o] *Canon of the Word*, or by evidence of reason, or by undoubted experience, alwayes provided that what you call reason and experience, be according unto, not against the Word. If the meanest speake according to it, then receive and regard it: but if the most judicious, in your esteeme, yea, [p] *if he were an Angell of God* should speake or write otherwise, refute, and reject it.

Chap. 8. Section 2.

[n] Isa. 8. 20. Mat. 22. 29. 31.

[o] Luk. 10. 16.

[p] Gal. 1. 8.

Thus much for private reading. Onely take this *Caution.* You must not think it to be sufficient that you reade the Scriptures and other good Bookes at home in *private*, when you shall by so doing neglect the hearing of the Word read, and preached in *publike.*

Caution in private reading.

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like. For God hath not appointed, that reading alone, or preaching alone, or prayer, or Sacraments should singly, and alone save any man, where all, or more then one of them may bee had; but he requireth the joynt use of them all in their place and time. And in this varietie of meanes of salvation, God hath in his holy wisedome ordained them to bee such, that the excellency and sufficiencie of the one, shall not, in its right use, keepe any from, but leade him unto a due performance of the *other*, each serving to make the other more effectuall to produce their common effect, namely, the *Salvation* of mans soule.

Indeed wen a man is necessarily hindred by persecution, sicknesse, or otherwise, that he cannot heare the Word preached, then GOD doth blesse reading with an humble & honest heart, without hearing the Word preached.

ched. But where hearing the Word preached, is either contemned or neglected for reading ſake, or for prayer ſake, or for any other good private dutie, there, no man can looke to be bleſſed in his reading, or in any other private dutie, but curſed rather. Witneſſe the evill effects which by experience we ſee doe iſſue thence, *viz. Selfe-conceitednesſe, Singularitie* in ſome dangerous opinions; many times a rending away from the Church by *Schiſme*, yea too oft, a falling away into *damnable Hereſies* and *Apoſtasie*.

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Prov. 28. 9

Section 3.

Of Meditation.

When you are alone, then alſo is a fit ſeaſon for you to be taken up in holy *meditation*. For according to a mans

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[a] Isa. 32. 8.

[a] *The liberall man deviseth liberall things: the Churle the contrary.*

meditations, such is the man. The Godly man studieth how to please God, the wicked how to please himselfe.

What meditation is.

In meditation, the minde, or reason of the soule, stayeth it selfe upon some thing conceived, or thought upon, for the better understanding thereof, and for the better application of it to a mans selfe for use.

The distinct Acts and parts of meditation.

In meditating aright, the mind of man exerciseth two kindes of acts; the one direct upon the thing meditated; the other reflect upon himselfe, the person meditating. The first is an act of the *contemplative part of the understanding*; the second is an act of *Conscience*. The end of the first is to *enlighten the minde* with knowledge: the end of the secõd, is, to *fil the heart* with goodnesse. The first serveth (I speake of morall actions) *to finde out the rule*

rule whereby you may know more clearely & distinctly, what is truth, what is falshood, what is good, what is bad, whom you should obey, & what manner of person you should be, and what you should doe, and the like: The second serveth to direct you how *to make a right and profitable application* of your selfe, and of your actions to the *Rule*. *Chap.* 8. *Section* 3.

In this latter are these two acts.

First, an *examination* whether you and your actions bee according to the Rule, or whether you come short, or are severed from it, giving true judgement of you, according as it doth finde you.

The second is a *perswasive and commanding act*, charging the soule in every faculty, understanding, will, affections, yea, the whole man, to reforme and conforme themselves to the *Rule*, that is, to the *will of God*, if that you finde your selfe not to be according to it: which is done by

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confessing the fault to God with remorse, praying for forgivenes, returning to God by repentance, reforming the fault through new obedience. This must be the resolution of the soule. And all this a man must charge upon his soule peremptorily, cõmanding himselfe to endevour the doing of them.

When you meditate, joyne all these *three acts*, else you shall never bring your meditation unto a profitable issue. For if you onely muse and studie to finde out what is true, what is false, what is good, what is bad, you may gaine much *knowledge of the head*, but little *goodnesse to your heart*. If you only apply to your selfe that whereon you have mused, and no more; you may by finding your selfe to bee a transgressour, lay guilt upon your conscience, and terrour upon your heart without fruit or comfort: but if to these two you lay a charge

a charge upon your ſelfe to follow GODS counſell touching what you ſhould beleeve & doe, when you have offended him: if you withall bring your heart to a reſolution through GODS grace to be ſuch an one as you ought to bee, and to live ſuch a life for hereafter as you ought to live; then unto *ſcience* you ſhall adde *conſcience*, and to *knowledge* you ſhall joyne *practice*, and ſhall fill your ſelfe full of comfort. Obſerve *Davids* meditations, & you ſhall finde they come to this iſſue. His [b] *thoughts* of God, and of his wayes made him *turne his feete unto Gods teſtimonies*. The *meditation* of Gods benefits made him reſolve to [c] *take the cup of ſalvation, and call upon the name of the Lord*, and to *pay his vowes*: When he conſidered what God had done for him, and thence inferred what he ſhould be to God againe, he ſaith to his ſoule, [d] *My ſoule and all that is in mee, prayſe his*

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[b] Pſa. 119. 59.

[c] Pſal. 116. 12. 13. 14.

[d] Pſal. 103 1. 2. 3.

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his holy Name. When hee by meditation found that it was his fault to have his soule disquieted in him through distrust, hee [e] chargeth it to waite on GOD, & raiseth up himselfe unto confidence. *I will meditate on thy precepts* (saith he.) What, is that all? no, but he proceedeth to this last act of meditation, and saith, [f] *I will have respect unto thy wayes.*

[e] Psa. 42. 5. 11.

[f] Psal. 119. 15. 16. 106

Rules of meditation

Gods holy nature, attributes, Word, workes, also what is dutie, what is a fault, what you should bee, and doe; what you are, and what you have done, what be the miseries of the wicked, what is the happinesse, and what are the privileges of the godly, are fit *matter of meditating*, by the direct act of the understanding.

That which must settle your judgement, and be the *rule* to direct your judgement, what to hold for true and good, must bee the [g] *Canon of Gods Word* rightly under-

[g] 2 Pet. 1. 19

understood, and not your owne reason or opinion: nor yet the opinions or conceits of men; for these are false and *crooked Rules.* *Chap.* 8. *Section* 3.

In seeking to know the secrets and mysteries of God, and godlinesse, you must not pry into them farther than God hath revealed; for if you wade therein farther than you have sure footing in the Word, you will presently lose your selfe and be swallowed up in a maze, and whirlepoole of errors & heresies. These [h] *deepe things of God must be understood with sobrietie*, according to that measure of cleare light which God hath given you by his Word. Cautions about the matter of meditation

[h] Pſ. 131. 1 Rom. 12. 3

When *Sinne* happeneth to bee the *matter* of your meditation, take heed lest while your thoughts dwell upon it (though your intention be to bring your selfe out of love with it) it steale into your affections, and worke in you some tickling motions to it,

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it, and so circumvent you. For the [1] *cunning devices of sinne* are
[i] Eccl. 7. 24 26 28. undiscoverable: and you know
[k] Ier. 17. 9. that your heart is [k] *deceitfull* above all things. Wherefore to prevent this mischiefe; (1) As
[l] Eph. 5. 3. [l] *Sinne is not to bee named,* but when there is just cause; so is it not to be *thought upon,* but upon speciall cause, namely, when it sheweth it selfe in its motions, and evill effects, and when it concernes you to try and finde out the wickednes of your heart and life. (2) When there is cause to thinke of sinne, represent it to
[m] Gen. 39. 9. your mind as an *evill, the* [m] *greatest evill,* most lothsome, & most abominable to GOD, and as a thing most hatefull and hurtfull to you. Whereupon you must worke your heart to a detestation of it, and resolution against it. (3) Never stand reasoning or disputing with it, as
[n] Gen. 3. 2. 3. [n] *Eve* did with Satan, but without any plodding thereupon, you must doe present

sent execution upon it, by sheathing the [o] *Word, the Sword of the Spirit*, into the heart of it, and by the [p] *deeds* of the *Spirit*, kill it. And if you would insist long in meditating upon any subject, make choise of matter more pleasant, and lesse infectious.

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[o] Mat. 4. 4. 7. 10.

[p] Rom. 8. 13.

It is needfull that you be skilfull in this first part of meditation, for hereby you finde out, and lay downe *propositions*. Whence you may *conclude*; who is to bee adored, who not; what is to be done, what not what you should be, what not. But the *life of meditation* lyeth in the *reflect acts* of the soule, whereby that knowledge which was gotten by the former act of meditation, doth reflect, & [q] *return upon the heart*, causing you to *assume* and apply to your selfe what was propounded; whence also you are induced to endevour to worke your heart unto that which you have learned it ought to be.

[q] 2 Chro. 6. 37.

This

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This, though it bee moſt profitable; yet, becauſe it is tedious to the fleſh, is moſt neglected. Wherefore it concerneth you which are well inſtructed in the points of faith and holineſſe, to be moſt converſant in this, when you are alone, whether of ſet purpoſe, or in your journyings, or otherwiſe.

You ſhould therefore *bee well read in the* [r] *booke of your conſcience*, as well as *in the Bible*. Commune oft with it, and it will fully acquaint you with your ſelfe, and with your eſtate. It will tell you what you were, and what you now are; what you moſt delighted in, in former times, what now. It will tell you what ſtreights and feares you have beene in, and how graciouſly God delivered you; what temptations you have had, and how it came to paſſe, that ſome times you were overcome by them; & how, and by what meanes ſometimes

[r] 1 Cor. 11. 28. 31. 2 Cor. 13. 5.

times you overcame them. It will ſhew what conflicts you have had betwixt fleſh & ſpirit, what ſide you tooke, what was the [f] *iſſue of the conflict*: whether you were grieved and humbled when ſinne got the better, whether you rejoyced & were thankfull in any ſort when Gods grace in you held his owne, or got the better. Your conſcience being ſet a worke, will call to remembrance your over-ſight, and advantages which you gave to Satan and to the luſts of your fleſh, that you may not doe the like another time. It will remember you by what helpes and meanes through Gods grace you prevailed & got a good conqueſt over ſome ſinne, that you may flie to the like another time. If you ſhall thus take obſervation of the paſſages, and conflicts in this your Chriſtian race and warfare, your knowledge will be an *experimentall knowledge*, which, becauſe it is

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[f] Pſa. 77. 1. to 13.

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is a knowledge arising from the often proofe of that whereof you were taught in the Word; it becommeth a more grounded, a more perfect and a more fruitfull knowledge than *that of meere contemplation.*

It is onely this experimentall knowledge that will make you expert in the trade and warfare of Christianitie. Take me a man that hath onely read much of *Husbandry, Physicke, Merchandise, Policie,* and *martiall affaires,* who hath *gotten into his head* the notions of all these, and maketh himselfe beleeve that hee hath great skill in them: yet one that hath not read halfe so much, but hath been of *long practice,* and of *great experience* in these, goeth as farre beyond him in Husbandry, in giving Physick, in Trading, in Policie, & in true feats of Armes, as he goeth beyond one that is a meere novice in them. Such difference there is betweene one that

that hath onely notions & brain-knowledge of Christianitie, & it may be some little practice withall, but severed from experimentall observation; and him that taketh notice of his own experiences, and is oft looking into the *Records* of his owne *Conscience*, throughly to peruse them. *Chap.* 8. *Section* 3.

The *experiments* which by this meanes you shall take (of Gods love, truth, and power; of your enemies falshood, wiles, and methods, of your owne weakness without God & of your strength by God to withstand the greatest lusts, and strongest Divell; yea, of an abilitie to doe all things through him that strengthneth you) will beget in you, faith and confidence in God, and love to him, watchfulnesse and circumspection, lest you bee overtaken with sinne, yea such humilitie, wisedome, and Christian courage, that no opposition shall daunt you, neither shall any drive you

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you from the hold you have in Christ Iesus.

Where reade you of two such *Champions*, as [t] *David* and [u] *Paul?* and where doe you reade of two that recorded, and made use of their experiences like these?

[t] 1 Sam. 17. 36.
[u] 2 Tim. 1. 12.
2 Tim. 4. 7. 17. 18.

Wherefore next to *Gods booke*, which giveth light and rule to your Conscience, reade oft the *booke of your Conscience*. See what is there written for, or against you. When you finde that your *selfe* and *life* is according to the *rule of Gods booke*, keepe fast to that with comfort; but, wherein you finde your *selfe* not to be according to *this rule*, give your selfe no rest, untill in some good measure, at least in indevour, you doe live according to it.

I have insisted the more largely, on this point of meditation, because of the rarenes necessitie, and profitablenesse of it; many of Gods people omit it, because they know not how to doe it,

an 1

and becauſe they know not their *neede*, nor yet the *benefit* which they may reape by it. I have indevoured to ſhew you how.

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Motives to meditation

That you have *neede* to meditate: Conſider, that reading, hearing, and tranſient thoughts of the beſt things upon whatſoever occaſion, leave not halfe that impreſſion of goodneſſe upon the ſoule, which they would doe, if by meditation they might be recailed, and be made to ſtay, and ſit ſometime upon it. Without this meditation, the good food of the ſoule paſſeth thorow the underſtanding, & either is quite loſt, or is like raw & indigeſted meate, which doth not nouriſh thoſe creatures that chew the cud, till they have fetched it back and chewed it better. Meditation is in ſtead of chewing the cud. All the outward meanes of Salvation doe little good in compariſon, except by meditation they be *pondered & laid up in the heart.*

2. That

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2. That meditation will doe *you much good*, know it by these: (1) It doth digest, ingraft, and turne the spirituall knowledge tendered in Gods ordinances, into you, and it doth frame and turne you into it, so that Gods will in his Word, and your will become one, willing the same things. (2) Meditation fitteth for prayer, nothing more. (3) This Meditation maketh for practice of godlinesse, nothing more. (4) Nothing doth perfect and make a man an expert Christian more than this (5) Nothing doth make a man know and enjoy himselfe with inward comfort, nor is a clearer evidence that hee is in state of happinesse, then this. For [x] *in the multitude of my thoughts within me,* (saith *David* to GOD) *thy comforts delight my soule.* And he doth by the Spirit of GOD pronounce every man *blessed*, that doth thus [y] *meditate in Gods Law day and night.*

[x] Ps. 94. 19

[y] Psal. 1: 2.

CHAP.

CHAP. IX.

Of keeping Company, as in the ſight of God.

SECTION I.

WHen you ſhall bee in *company* of whatſoever ſort, you muſt amongſt them *walke with God, as in his ſight.*

How a man ſhould carry himſelfe to all.

Directions hereunto are of two ſorts. Firſt, ſhewing *how towards all.* Secondly, how towards *good* or *bad.*

Firſt, in whatſoever *companie* you are, your Converſation in word and deed muſt be ſuch, as may procure: (1)[a] *Glory to God,* (2)[b] *Credit to Religion:* (3)[c] *All mutuall lawfull content, helpe, and true benefit to each other.* For theſe are the ends, firſt, of *societie*; ſecondly, of the variety [d] *of the good gifts that GOD hath given unto men* to doe good with.

[a] Mat. 5. 16
[b] 1 Tim. 6. 1.
[c] Gen. 2. 18.
[d] 1 Cor. 12. 7. 25.

To

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To attine these ends, your conversation must be, 1. *holy*: 2. *humble*: 3. *wise*: 4. *loving*.

[e] 1 Pet. 1. 15.

First, it must be [e] *holy*, you must, as much as in you is, prevent all evill speech & behaviour, which might else breake forth, being alike carefull to breake it off, if it be already begun in your company. Suffer not the *name* and *Religion of GOD*, nor yet your brothers name to be traduced; but in due place, and manner, contest against either. Be diligent to watch, and to take all good occasions to utter, and to nourish good speech, and good motions; even whatsoever may tend to the practice, and increase of godlinesse, and honestie.

[f] 1 Pet. 2. 17. Eph. 5, 21.

[d] Phil. 2. 3.

Secondly, your conversation must be *humble*. You must give [f] *all due respect* to all men, according to their severall places, and gifts; reverencing, your *betters*, submitting to all in *authoritie* over you. Esteeme [d] your *equals* better

better than your ſelues, in honor preferring them before you. Condeſcend unto, and tender them of the [e] *lower* ſort.

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[e] Rom. 12. 16.

Thirdly, you muſt be *wiſe and diſcreet* in your carriage towards all, and that in divers particulars.

1. Be not too open, nor too reſerved. Not [f] *over-ſuſpicious*, nor [g] *over-credulous*. For the [h] *ſimple beleeveth every word, but the prudent looketh well to his going.*

[f] 1 Cor. 13. 7.
[g] Ioh. 2. 24 Ier. 40 14. 15. 16.
[h] Pro. 14. 15.

2. Apply your ſelfe to the ſeverall conditions & diſpoſitions of men in all *indifferent* things, ſo farre as you may without ſin, againſt God, or offence to your brother, [i] *becomming all things to all men*, comporting with them in ſuch ſort, that if it be poſſible, you may liue in [k] *peace with them*, and may gaine ſome intereſt in them to doe them good.

[i] 1 Cor. 9. 19. 20. 23.

[k] Rom. 12. 18.

A Caution touching becõming all things to all men.

But farre be it from you to be as many, who, under this pretence, are for all companies, ſeeming

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ming religious with those that be religious; but indeed are prophane and licentious with those that are prophane & licentious: for this is carnall policy, & damnable hypocrisie, no true wisedome.

[h] 1 Thes. 4. 11.

3. *Intermeddle not with* [h] *other mens businesse*, but upon due calling.

[i] 1 Tim. 5. 13.
[k] Eccl. 3. 7.

4. Know when to [i] *speake*, and when to be silent. *How* [k] *excellent is a word spoken in season?* As either speech or silence will make for the glory of God, and for the cause of Religion, and good one of another, so speake, and so [l] *hold your peace.*

[l] Pro. 15. 23. Pro. 24. 11

[m] Prov. 29. 11.
[n] Pro. 17. 27. Eccl. 10. 14
[o] Pro. 18. 13.
[p] Iob 32. 4. 5. 6.

5. Be not [m] *hastie to speake*, nor bee [n] *much in speaking*, but onely when just cause shall require; for as it is [o] *shame and folly to a man to answer a matter before he heare it*: so it is for any to speake before his [p] *time*, & turne. This is commended to you in the example of *Elihu* in *Iob*. Likewise

wiſe know, that in the [o] *multitude of words wanteth not ſin*; but [o] *he that refraineth his lips, is wiſe.* *Chap. 9. Section 1.* [o] Pro. 10. 19

6. Be ſparing to ſpeake of your ſelfe, or actions, to your owne praiſe, *except in caſe of* [p] *neceſſary Apologie*, and defence of Gods cauſe maintained by you, and in the clearing of your wronged innocencie, or needfull manifeſtation of Gods power and grace in you; but then it muſt be with *all modeſtie, giving the praiſe* [q] *unto God.* Neither muſt you cunningly hunt for praiſe by debaſing or excuſing your ſelfe and actions, that you might giue occaſion to draw forth commendations of your ſelf from others. This ſeeking of praiſe any way, argueth pride and folly. But doe praiſe-worthy actions, ſeeking therein the praiſe of God, that God may bee glorified in you, then you ſhall haue [r] *praiſe of God*, whatſoever you haue of *mã*. Howſoever, follow *Salomõs* rule; [p] 2 Cor. 12 11. [q] Phil. 4. 12 13. [r] Rom. 2. 29

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How to make a good use to a mans self by others companie.

[s] *Let another praise thee, not thine owne mouth, a stranger, and not thine owne lips.*

7. As you must be wise in your carriage towards others, so you must be wise for your selfe, which is to make good use to your selfe of all things that fall out in company. Let the *good you see* be matter of content, and of thankes to GOD, and for your [t] *imitation.* Let *the evill you see*, be matter of griefe and humiliation, & a warning to you, lest you cō mit the like, sith you are made of the same mould that others are made of. If men report *good of you to your face*, represse those speeches as soone, and as wisely as you can; [u] *giving the praise of all things to God*, knowing that this is but a *temptation* [x] *and a snare*, yea, a *curse*, a meanes to breed & & feede selfe-loue, pride & vaine-glory in you. If this *good report* be *true, blessed God that he hath enabled you to giue cause thereof, and*

[s] Pro. 27. 2

[t] Rom. 12. 9.

[u] Gen. 41. 15, 16 Act. 11. 23

[x] Pro. 27. 14.

study

ſtudy by vertuous living to continue it. If this *good report be* falſe, *endeavour to make it good* by being here after anſwerable to the report.

If men *report evill of you to your face*, Be not ſo much inquiſitiue who raiſed it, or thought ſome how to bring him to his anſwer, or how to cleare your reputation amongſt men, as to make a good uſe of it to your owne heart before God.

For you muſt know, *this evil report doth not riſe without Gods providence.* If the evill report be true then ſee Gods good providence, to you ward, that you doe heare of it. It is that you may ſee your error & fault, that you may repent. If the report be *falſe* in reſpect of ſuch or ſuch a fact; yet conſider, haue you not run into the *appearance & occaſions of thoſe evils?* then ſay, Though this report be falſe, yet it commeth juſtly upon me, becauſe I did not ſhunne the occaſions and appea-

y 2 Sam. 16 11.

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rances. This should humble you, and cause you to bee more circumspect in your wayes. But if *neither the thing reported be true, neither yet haue you runne into the occasions thereof,* yet see GODS wise and good providence, not onely in discovering the folly of foolish, and the malice of evill men, who raise and take up an evill report against you without cause; but in giving you warning to looke to your selfe, lest you deserue thus to be spoken of: And what doe you know, but that you should haue fallen into the same or the like evill, if *by these reports you had not beene forewarned?* Make use of the railings and [b] *reviling* of an enemie: for though he be a *bad Iudge,* yet he may be a *good Remembrancer*; for you shall heare from him those things, of which, *flatterers* will not, and *friends* being blinded; or over-indulgent through loue, doe not admonish you.

[b] 2 Sam.16 10,11,12

Fourth-

Fourthly, your conversation amongst all must be *loving*; you should be kinde and [p] *courteous* towards all men: Doe [q] *good* to all, according as you haue ability and opportunitie. Give [r] *offence* wittingly to none: Doe [s] *wrong* to no man either in his name, life, chastitie, or estate, or in any thing that is his, but be ready to [t] *forgiue* wrongs done to you, and to take wrong rather then to revenge, or unchristianly to seek to be righted. As you shall haue calling and opportunitie, doe all good to the soule of your neighbours [u] *exhort* and encourage unto well-doing. If they shew not themselues to be [a] *dogs and swine*, that is, obstinat scorners of good men, & contemners of the *pearle* of good counsell, you must, to far as *God* giueth you any interest in them, [b] *admonish* and informe them with the spirit of meeknes and wisedome. With this [c] *cloake of loue* you should cover and cure a mul-

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[p] Tit.3.2.
[q] Gal.6.10
[r] 1 Cor.10 32.
[s] 1 Cor.6. 1,7,8.
[t] Col.3.13
[u] 1 Thes.5. 14
[a] Mat.7.6.
[b] Lev.19. 17.
[c] 1 Pet.4.8

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a multitude of your companions infirmities and offences. In all your demeanour towards him, seeke not so much to [d] *please your selfe*, as your *Companion*, in that which is good to his edification.

[d] Rom. 15. 2.

[e] Tit. 3. 2.

[e] *Speake evill of no man*, nor yet speake the evill you know of any man, except in these or like cases (1) When you are thereunto lawfully called by Authoritie, (2) When it is *to* [f] *those to whom it concerneth, to reforme* and reclaim him of whom you speake, and that you doe it to that ende. (3) When it is to prevent certaine [x] *dammage* to the soule or state of your neighbour, which would ensue, if it were not by you thus discovered. (4) When the concealement of his evil may make you guiltie and accessary. (5) When some particular remarkable judgement of God is upon a notorious sinner for his sinne, then to the end that God may be acknowledged in his just judge

In what cases a man may speake of others evill deeds, yet not speake evil.

[f] 1 Cor. 1. 11.

[x] Act. 13. 16.

judgements, and that others may be warned, or brought to repent of the ſame or like ſinne, you may ſpeake [y] *of the evils*, of other. But this is *not to ſpeake evill*, ſo long as you doe it not in envy and malice to his perſon; nor with aggravation of the fault more then is cauſe, nor yet to the judging of him as concerning his finall eſtate. *Chap. 9. Section 1.*

[y] Pſal. 52. 67.

When you ſhall heare any in your companie ſpeake evill of your neighbour, by ſlandering, or whiſpering, tale bearing, whereby he detracts from his good name, you muſt not onely ſtop your eares at ſuch reports; but muſt ſet your ſpeech and countenance againſt him, like a [a] *North-wind* againſt raine.

[a] Pro. 25. 23.

When you heare another well reported of, let it not be grievous to you, as if it detracted from your credit; but rejoyce at it, in ſomuch that God hath enabled him to bee good, and to doe

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good; all which, maketh for the advancement of the common cause, wherein you are interessed: Envie him not his due prayse.

Detract not from any mans credit, either by open [n] backbiting, or by secret [o] whispering, or by any cunning meanes of casting evill aspersions, whether by way of pittying him, or otherwise: As, *He is good or doth well* in such and such things; But, &c. This, *but*, marreth all.

And to heape up all in a word, In all your speeches to men, and communication with them, your speech must be [b] *gracious*, that which is *good to the use of edifying, that it may minister grace*, not vice, *to the hearers.* I must not be *prophane*, nor any way [c] *corrupt*, filed out with oathes, curses, or prophane jests, it must not be [*] *flattering*, nor y.t detracting. Not [d] *bitter*, not railing, not girding, either by close squibs

[n] Psal. 15. 3
[o] Pro. 16. 28
[b] Col. 4. 6.
[c] Eph. 4. 29
[*] Iob 17. 5.
[d] Eph. 31.

squibs or false [e] *jests* against any man; It must not be [f] *wanton*, ribaldry, lascivious and filthy. It must not be [*] *false*, no nor yet *foolish*, idle, and fruitlesse: For all [g] *evill communication doth corrupt good manners*. And, [h] *We must answere for every idle word which wee speake*. Besides, a man may easily be discerned of what Country he is, whether of Heaven, or of the earth, by his language; *his speech will bewray him*.

There is no wisdome or power here below can teach and enable you to doe all, or any the forementioned duties. This *wisedome* and power must be had from [i] *above*. Wherefore if you would in all companies carrie your selfe worthy the Gospel of Christ;

First, be sure that the [k] *Law of God*, and the *power of grace* be in your heart, else the *Law of grace and kindnesse* cannot be in your life and speech. You must be in-

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[e] Eph. 5. 3, 4.

[f] Col. 3. 8.

[*] Col. 3. 9.

[g] 1 Cor. 15. 33.

[h] Mat. 12. 36.

Meanes of good speech & carriage in all companie.

[i] Iam. 3. 13. to 18.

[k] Psal 37. 30, 31. Pro. 31. 26

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dued therefore with a ſpirit of holineſſe, humilitie, love, gentleneſſe, appeaſeableneſſe, long-ſuffering, meekeneſſe, and wiſedome; elſe you can never converſe with all men as you ought to doe. For ſuch as *the heart* is, ſuch the *converſation* will bee. [l] *Out of the evill heart come evill thoughts and actions*; but [m] *A good man, out of the good treaſure of his heart bringeth foorth good things*, and *according to the abundance of the heart the mouth ſpeaketh.* A man muſt haue the [l] *heart* of the wiſe, before the *tongue* can be taught to ſpeake wiſely.

[l] Mat. 15. 19.
[m] Mat. 12. 34, 35.
[l] Pro. 16. 21

Secondly, You muſt reſolve before-hand (as *David* did) to [m] *take heede to your Wayes, that you ſinne not with your tongue*: And that you will *keepe your mouth as with a bridle.* And, before your ſpeech & actions, be wel adviſed, weigh and ponder in the ballance of diſcretion, all your actions & words, before you vent them.

[m] Pſal. 39. 1

Third-

Thirdly, Let no passion of joy, griefe, feare, anger, &c. get the head, and exceede their limits, for wise and good men, as well as bad, when they haue beene in any of these passions, haue *spoken* [n] *unadvisedly* with their lips. And experience will teach you, that your tongue doth *never runne before your wit*, so soone, as when you are *over-feared, over-grieved, over angry, or over-joyed.*

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[n] Iob 3.3. 23 Psal. 106. 32,33. Mar. 9.5.6 Ion. 4.8,9. Mar. 6,22, 23.

Fourthly, you must be much in prayer unto God, before you come into companie, that you may be able to order your conversation aright. Let your heart also be lifed up oft to God when you are in companie, that he would [o] *set a watch before your mouth, and keepe the doore of your lips, and that your heart may not incline to any evill thing, to practise wicked workes with men that worke iniquity*, and that he would [p] *open your lippes, that your mouth may*

[o] Psal. 141. 3,4.

[p] Ps. 51.15

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may shew forth his praise, and that you may [q] *speake as you ought to speake, knowing how to answer every man*; for the tongue is such an unruly evill, that *no man, onely God, can tame* and governe it.

Iam. 3. 8.

[q] Col. 4. 6.

SECTION 2.

Of ordering a mans selfe well in ill Company.

Rules of ordering ones selfe in ill company.

WHen *Company is sinfull and naught* (if you may choose) [a] *come not into it at all*, For keeping evill company, will (1) blemish your Name. (2) It will expose you oft-times to many [b] *hazards* of your life & state: And (3) you are alwayes in danger to be corrupted by the [c] *contagious infection* of it.

[a] Pro. 1. 15. Pro. 23. 20 Psal. 26. 4. 5.

[b] 1 Kin. 22 29, 31, 22 2 Chro. 18 31 and 22. 6, 8, 9 Gen. 14. 11 12

[c] Pro. 22. 24, 25

By bad company, I doe not onely understand *seducers*, and such as are *openly prophane*, or riotous, but also such *civill men*, who yet

yet remaine meere worldlings, and *all lukewarme professours*, who are neither hot nor cold. For although the sinnes of these latter doe not carrie such a manifest appearance of grosse impietie and dishonestie, as doe the sinnes of open Blasphemers, Drunkards, Whore-masters, and the like; yet they are not lesse dangerous; your heart wil quickly rise against these manifest enormous evils: but the other, by reason of their unsuspected danger, through that tollerable good opinion which (in comparison) is had of them (though in truth they be as dangerous and as hatefull) will sooner infnare & infect you, by an insensible chilling of your spirits, and by taking off the edge of your zeale which you had to the power of godlinesse. And so by little and little draw you to a remissenesse, and indifferencie in Religion, and to a loue of the world.

If

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If you shall thinke that by keeping evill companie, you may convert them, and draw them to goodnesse be not deceived: It is presumption so to thinke. Hath not God expresly[d] *forbidden* you such companie? If you be not necessarily called to be in sinfull company, you may justlie feare that you shall be sooner [e] *perverted*, and *made naught* by their wickednes, than that they should be *converted* and *made good* by your holinesse.

[d] Pro. 23. 20

[e] Psal. 106. 34, 35.

Secondly, when by reason of common occasions in respect of the affaires of your calling, generall, or particular, in Church Common-wealth, and Familie, you cannot shunne ill companie: Looke, (1) that in speciall sort your, *conversation be* [c] *honest* [d] *unblameable*, & *harmelesse, even with a Doue-like* [e] *innocencie*, that by your *good example*, they may [f] *without the Word* be brought to the Word, and to a love of the power

[¶] 1 Thes. 4. 12
[d] Phil. 2. 15 16. Eph. 5. 15. 16
[c] Mat. 10. 16
[f] 1 Pet. 3. 1.

power and ſinceritie of that true Religion which you profeſſe. How ſoever, [g] *giue no advantage to the adverſarie to ſpeake euill*, either of you, or of your Religion; but, by a holy life, [f] *ſtop the mouths of ignorant and fooliſh men*: or if they will notwithſtanding ſpeake againſt your this your holy life [t] *ſhall ſtame all that blame your good converſation in Chriſt Ieſus.* (2) Be [u] *wiſe as ſerpents*: Walke warily, leſt they bring you into trouble, and doe harme you: but eſpecially leſt they infect you with their ſinne, for [x] *a little leaven will quickly ſowre the whole lumpe*.

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[g] 1 Tim. 5 14.

[f] 1 Pet. 2, 15

[t] 1 Pet. 3. 16

[u] Col. 4. 5. Mat. 10. 16

[x] 1 Cor. 5. 6

How to be kept from infection of ſinne by ill company.

That you may not be infected by that ill company which you cannot avoid; uſe theſe preſervatiues. (1) Be not [y] *high minded; but feare*, leſt you doe commit the ſame, or the like ſinne; for you are of the ſame nature, and are ſubject to the ſame, and like temptations. He that ſeeth his neigh-

[y] Rom. 11.

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neighbour slip and fall before him, had need to [x] *take heede lest he himselfe fall.* (2) Your *soule* (like the righteous soule of *Lot*) *must be* [i] *vexed dayly with seeing and hearing their unlawfull deeds.* (3) Raise your heart to a sensible *loathing of their sinne*; yethaue [k] *compassion on the sinner*, and, so farre as you haue calling [l] *admonish him as a brother*, (4) When you see or heare any wickednes, lift up your heart to *God*, and before him [m] *confesse it, and disclaime all liking of it*, pray unto God to keepe you from it, and that he would forgiue your companion his sinne, and giue unto him grace to repent of it.

[x] 1 Cor. 10 12.
[i] 2 Pet. 2. 8. Psal. 119. 136, 158.
[k] Iud. 22.
[l] 2 Thes. 3. 14, 15.
[m] Psal. 120 5, 6.

Lastly, though you may converse with sinnefull companie (when your calling is to be with them) in a common and colder kind of fellowship, by a common loue, whereby you do wish well to all, and would doe good to all; yet you must not converse with

with them with such *speciall* and *intimate Christian familiaritie*, and [n] *delight*, as you doe with the *Saints that are excellent*. This doe, and the Lord can and will keepe you in the midst of *Ægypt*, and *Babel*, as hee did *Ioseph*, and *Daniel*, if he call you to it. *Chap. 9. Section 2.* [n] Psal. 16. 3.

Thirdly, As soone as possibly you can [o] *depart out of their company, when you finde not in them the lippes of knowledge*; or when they any way declare that they haue onely [p] *a forme; but deny the power of godlinesse. From such turne away* saith the Apostle. And so use the preservatiues prescribed, or any other whereof you haue proofe, that you depart not more evill; or lesse good, then when you came together. [o] Pro. 24. 7. [p] 2 Tim. 3. 5.

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Section 3.

How a man ſhould carry himſelfe towards good company.

NOw touching good company. Firſt, [q] *highly eſteeme* of it, and much deſire it. For you ſhould [r] *loue the brotherhood*, how ſoever the world ſcoffe at it; and [s] *forſake not the fellowſhip*, or conſorting with the godly, as the manner of ſome is: But (with *David*) as much as may be, [t] *be a companion with them that feare God.*

Secondly, when you are in good company, you muſt expreſſe all brotherly loue; improving your time together for your mutuall good, chiefly in the increaſe of each others [u] *faith* and *holineſſe*, [x] *provoking one another to loue, and to good workes.*

Then you loue brotherly

(1) When

[q] Pſal. 16. 3
[r] 1 Pet. 2. 17
[s] Heb. 10. 25
[t] Pſal. 119. 63
[u] Rom. 1. 11, 12.
[x] Heb. 10. 24

(1) When you loue them out of a [a] *pure heart fervently*, which is, when you loue them, becauſe they are brethren [b] *partakers* of the ſame Faith and Spirit of Adoption, having the ſame Father and being of the ſame [c] *houſhould of faith* with you. (2) When you loue them not onely with *a loue of humanitie*, as they are men, (for ſo you loue all men, even your enemies;) nor yet onely with *a common loue of Chriſtianitie* wherewith you loue all profeſſing true Religion, though actually they ſhew little fruit and power thereof; but with a *ſpecialtie of loue*, for *kinde* ſpirituall, and for *degree*, more abundant. Therefore it is called [d] *brotherly kindneſſe*, and a fervent loue, diſtinct from charitie, or a *common loue*. 2 *Pet.* 1.7.

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[a] 1 Pet. 1. 22.

[b] Heb. 3. 1.

[c] Gal. 6. 10

1 Pet. 1. 22
1 Pet. 4. 8.

[d] Rom. 12. 10

Where this love is, it will knit hearts together, like [c] *Ionathan* and *Davids*; making you to be of [d] *one heart and ſoule*. It will

[c] 1 Sam. 18. 1
[d] Act. 4. 32
Benefits of brotherly loue.

ma-

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make you enjoy each others societie with spirituall [e] *delight*: It will make you to beare one with another; and to *beare each others burthens*. [f] It will make you to communicate in all things communicable, with gladnesse, and [g] *singlenesse of heart*; as you are able, and that by a [h] *specialtie*, beyond that which you shew to them which are not alike excellent. Yea it is so entire and so ardent, that you will not hold your [i] *life* to be too deare, to lay down for the common good of the brethren.

[e] Psal.16.3
[f] Gal.6.2.
[g] Act.2.46
[h] Gal.6.10
[i] Ioh.3.16

How brotherly love is expresse.

When therefore you meete with those that feare God, make improvement of the *Communion of Saints*, not onely by communicating in *naturall*, and temporall good things as you are able, and as there is neede; but especially in the Communion of things *spirituall*, [k] *edifying your selves in your most holy faith*, by holy speech and conference, and (in

[k] Iude 20. 1 Thes 5. 11.

(in due time and place) in reading the holy *Scriptures* & good Books, and by prayer, and *singing of* [h] *Pſalmes together.*

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That your ſinging may pleaſe God, and edifie your ſelfe and others, obſerue theſe.

[h] Col. 3.16 Rules of ſinging.

1 Sing as in Gods ſight, and, in matter of praier and praiſe ſpeak to God in ſinging.

1 Pſal. 30.4.

2 The matter of your Song muſt be ſpirituall, either indited by the Spirit, or compoſed of matter agreeing thereunto.

2 Col. 3.16.

3 You muſt ſing with underſtanding.

3 1 Cor. 14. 15

4 You muſt ſing with judgement, being able in private to make choice of *Pſalmes* befitting the preſent times and occaſions; And both in private and publike to apply the *Pſalme* ſung to your owne particular, as, when & how to pray and praiſe in the words of the *Pſalme*, taking heede that you doe not apply the imprecations made againſt the enemies of Chriſt

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Christ and his Church in generall, to your enemies in particular; also know how to confirme your faith, and incline your will and affections when you sing the prophesies of Christ, promises, threats, commands, mercies, judgements, &c.

5 Col. 3. 16. [a] Psal. 57. 7

You must make melodie to the Lord in your heart, which is done (1) by [a] preparing and setting the heart in tune, it must be an honest heart: (2) the heart must be [b] lift up, (3) the [c] minde intentiue, (4) the affections fresh and [d] new (the heart beleeving) and, in matter of praise and thankes, [e] joyous.

[b] Psal. 25. 1 [c] 1 Cor. 14. 15 [d] Psa. 33. 3 Rev. 14. 3. [e] Psal. 84. 11

Lastly, the voice must be distinct, and tuneable.

Moreover, lose not your short & precious time, with idle complements, worldly discourses, or talke of [d] other mens matters and faults; nor yet* *Athenian-like* in a barren and fruitles hearing & telling of newes, out of affectation

[d] 1 Tim. 5. 13. * Acts 17. 21

of

of *ſtrangeneſſe*, and *noveltie*. But let the matter of your talke bee, either of *God*, or of his *Word* and *Wayes* wherein you ſhou'd walk; or of his *Works* of *Creation*, *Preſervation*, *Redemption*, *Sanctification*, and *Salvation*; of his *Iudgements* which he executeth in the world, and of his *mercies* ſhewed towards his people: or matter of Chriſtian advice, either of the things of this life, or of that which is to come. Impart alſo each to other the *experiments* and proofes you have had of *Gods grace* and *power*, in this your *Chriſtian warfare*. And (as there ſhall be cauſe) [k] *Exhort, admoniſh, and comfort one another*.

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[k] 1 Theſ. 5 11. 14. Meanes to liue, and loue brotherly.

To doe all theſe well, it will require *a ſpecialty of godly wiſedome, humilitie* and *love*. If theſe three bee in you and abound, your ſocietie will bee profitable: The ſtrong wil not [l] deſpiſe the weak, neither will the weake *iudge* the ſtrong. You will bee farre from

[l] Rom. 14. 13

[m] *put-*

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[m] *putting a stumbling blocke; or an occasion to fall into your brothers way, you will follow after the things which make for peace,* and things *wherewith you may edifie one another.* You will then [n] *beare* with each others infirmities, & not seeke to *please your selfe,* but *your neighbour,* for his good to edification.

You must first be *wise* to make choise, not onely of such matter of speech as is good and lawful, but such as is *fit,* considering the condition and need of those before whom you speake. In propounding questions, you must not onely take heed that they be not [o] *vaine, foolish,* and *needlesse,* such as [p] *ingender strife,* and doe [q] *minister and multiplie questions, rather then godly edifying;* but you must be carefull that they be *apt,* and *pertinent,* both in respect of the *person to whom* they are propounded, & in respect of the *person or persons before whom* they must

[m] 1 Ioh. 2. 10 Rom. 14. 13, 19.
[n] Rom. 15. 1, 2, 3.
[o] 2 Tim. 2. 23
[p] Tit. 3. 9.
[q] 1 Tim. 1. 4.

must bee answered.

Some men have speciall gifts for one purpose, some for another. Some for interpreting Scripture; some for deciding of controversies; some for discovering Satans methods and enterprises; some are excellent for comforting, and curing afflicted and wounded consciences; some are better skilled & more exercised in one thing, than in another. And some also of Gods deare children, as they are not able to beare [r] *all exercises of Religion*, so neither are they capable of hearing and profiting [s] *by all kinde of discourses of Religion*. If this were wisely observed, Christian conference would bee much more fruitfull than usually it is.

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[r] Mat. 9. 15 16. 17.
[s] Heb. 5. 11 12. 13.

Secondly, you must bee *lowly-minded*, and of an humble spirit, not [t] *presuming* above your gifts and calling. When you speake of the things of *God*, bee reverend, serious, and sober, keeping

[t] Rom. 12. 3.

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your selfe within your [u]*line*, both of your *calling*, and the *measure of the knowledge and grace* which God hath given you, speaking positively, and confidently onely of those things which you clearly understand, and whereof you have experience, or sure proofe. Thinke not your selfe too good to [x] *learne* of any, neither harden your necke against the admonitions and reproofes of any. If you have an humble heart, you will doe as *David* did, when he was admonished and advised by a woman. He saw *God* in it, and *blessed him for it*, he received the good counsell, and blessed it, hee tooke it well at *Abigails* hands, and blessed her. *Now blessed bee God which hath sent thee to meet me this day* (saith he) *and blessed be thy advice, and blessed bee thou which hast kept me this day from comming to shed blood, &c.*

[u] 2 Cor. 10. 13.

[x] Act. 18. 26.

1 Sam. 25. 32. 33.

Thirdly, there will be need of the exercise of much *fervent love* and

and charitie, even amongst the best. For sith that *Satan* doth spite all *good company*, and *good conference*, he will cast in matters of jarres, difference, and discord. And because the best men differ in opinion, (though not in *fundamentals*, yet) in *Ceremonies*, and lesse necessary points of Religion; and for that they all have infirmities, and, while the reliques of corrupt nature are in them, are subject and apt to mistake and misconstrue one anothers actions and speeches, as also the ends of their actions and speeches; you will need that this bond of love bee strong, that it bee not broke asunder by any of these, or any other meanes: but that you remain fast and sweetly knit together *in the unitie of the Spirit, through this bond of peace.*

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Eph. 4. 3.

I commend this Christian societie in *brotherly love* the rather because, 1. there is nothing giveth a more sensible evidence of

Other motives to brotherly love.

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1 Ioh. 3. 14
Act. 2. 44. to 47.
Act. 4. 32. 33.
Note.

your conversion, and *translation from death to life* than this. 2. Nothing doth more further the *increase and power of godlinesse* in any place or person then this For, let it be observed, though there be never such an excellent Ministrie in any place; you shall see little thriving in grace amongst the people, untill many of them become of one heart, shewing it by consorting together in brotherly fellowship, in the Communion of Saints. 3. Nothing bringeth more feeling joy, comfort, and delight (next the *communion with God in Christ*) then the * *actuall communion of Saints*, and the love of brethren. It is the beginning of that our happinesse on *earth*, which shall be perfected in *heaven*. It is for *kinde the same*, that onely differeth *in degrees*.

* Psa. 16. 3
Act. 2. 46. 47.

What must be done after a man hath been in company.

And, to conclude this subject, after that you have beene in *company, good or bad*, it will be worth your while to examine how far forth

forth you have hindred any evill in other, & have preserved your selfe from evill: how farre you have endevoured to doe good to others, and how much you have bettered your selfe in knowledge, good affection, zeale, or any other good grace, by your company; and according as you finde, let your heart checke, or cheare you.

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Chap. X.

How a man should carry himselfe as in Gods sight, when things goe well with him.

Section 1.

WHen at any time you prosper in any thing, and have good successe, that you may therein walke according to God:

Rules of a holy carriage, when things succeed well.

First, Take heed of committing those sinnes whereto man is

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most apt, when his heart is fatted with prosperitie.

Secondly, bee carefull to produce those good effects, which are the principall ends why God giveth good successe.

The sinnes especially to bee shunned, are (1) [a] *Denying of God*, by [b] *forgetting* him and his wayes, [c] *departing* from him, when you are fat like *Iesurun*, taking the more [d] *licence* to sin, by how much you shall prosper more in the world. (2) [e] *Ascribing the prayse* of successe to *your selfe*, or to *secondarie causes*, sacrificing to your owne net. (3) [f] *High-mindednesse*, thinking too well of your selfe, because you have that which others have not, and despising and thinking too meanly of those, which * *have not* as you have. (4) If riches increase, or if you thrive in any other earthly thing, [g] *set not your heart thereon*, either in taking too much [h] *delight* therein, or in trusting thereupon.

[a] Pro. 30. 9
[b] Deu. 6. 12
[c] Deut. 32. 15.
[d] Iob 21. 14.
[e] Dan. 4. 30 Hab. 1. 15. 16.
[f] 1 Tim. 6. 17.
* 1 Cor. 11. 22.
[g] Pf. 62. 10. 1 Tim. 6. 17.
[h] Iob 31. 25

upon. Holy *Iob*, and good *David* were in ſome particulars over-taken with this latter. When *Iob* was warm in his neſt, he did hatch this ſecure conceit, that he ſhould *dye in his neſt, and multiply his dayes as the ſand.* And *David* in his *proſperitie* ſaid *he ſhould never be moved.* But the LORD by afflictions taught them both to know by experience, how vaine all earthly things are to truſt unto, and ingenuouſly to confeſſe their error.

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Iob. 29. 18

Pſal. 30. 6.

I reduce the good effects, which are the principall ends why God giveth good ſucceſſe, unto theſe two heads: (1) profeſſed *prayſe* and *thankes* to *God.* (2) Reall *proofes* of the ſaid thanks, in well uſing and imployng this good ſucceſſe for God.

The good effects of proſperity.

Prayſe and thanke.

Firſt, prayſe and thanke God. For (1) it is the chiefe and moſt laſting ſervice & worſhip, which God hath required of you. (2) It is [1] *moſt due*, and due to him one-

Reaſons why *God* is to be prayſed, and thanked.

[1] Pſa. 29. 2

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[k] Rev.4.11 Rev.5.12.

[l] Rom.11[b] 36.

[m] Pro.16.4

ly, he onely is [k] *worthy*, for [l] *of him are all things*, and he is called the *God of prayses*. (3) It is the end [m] why God doth declare his *excellency* and *goodnesse* both in his *Word* and *Workes*, that it may be matter of *prayse* and *thankes*, also why he hath given man an heart to understand, and a tongue to speake, that for them, and with them, as by apt instruments they might acknowledge his goodnesse and excellencie, thinking, and speaking to his prayse and glory: wherefore *David* speaking to his heart, or tongue, or both; when hee would give thankes, saith, *Awake my glory, and I will give prayse*. (4) There is not any service of God more [n] *beneficiall* to man, than to bee thankefull. For it maketh those gifts of God which are good in *themselves*, to be good *to you*, and they are the best continuers of good things to you, yea, Thankes are reall requests, and the [o] *best securitie*

Psal.57.8. compared with Ps.16 9.& Act.2. 26. Psa.108.1

[n] 1 Tim,4. 4.

[o] Phil.4.6. 7.

you

you can have for more: for God will not withdraw his goodnesse from the thankfull. Chap. 10. Section 1.

This Prayse and Thankes is a religious service, wherein a man maketh knowne to God, that hee acknowledgeth every good thing to come from him, and that he is worthy of all prayse and glory for the infinite excellencie of his Wisedome, Power, Goodnesse, and of all his other holy and blessed Attributes manifest in his Word and Workes; and that hee for his part standeth wholly beholding to God, for all that he hath had, now hath, and which hereafter hee hopeth to have.

Prayse and *Thankes* goe together, and doe differ onely in some respect. The *superabundant excellency in God*, shewed by his Titles and Workes, is the *object of prayse*. The *abundant goodnesse of God*, shewed in those his Titles and Workes, to his Church, to you, or to any person, or thing to

1 Chro. 29. 11. 12. 13. Psa. 8. 1. 9.

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1 Chr. 29. 14.

which you have reference, is the *object* and *matter of your thankes*.

These things concerning praise and thankes, are needfull to bee knowne and observed.

What is requisite in prayse and thankes.

p Ps. 150. 6.

First, *Who* must give prayse and thankes? Namely, *you*, and *all* that have *understanding* and p *breath*, must prayse the Lord.

q Ps. 50. 14 Psa. 115. 1.

Secondly, *To whom* prayse and thanks are due? q *Only to God*; *Not to us, not to us* (saith the Church) *but to thy Name give glory*.

r Eph. 5. 20 Heb. 13. 15.

Thirdly, *By whom* must this Sacrifice of thankes be offered? Even r *by Christ onely*; the onely high Priest of our Profession, out of whose *golden Censer* our prayers and prayses ascend, and are sweet-smelling to GOD, as s *Incense*.

s Rev. 8. 3. 4.

Fourthly, *For what* must wee prayse God, & give him thanks? Wee must prayse him *in all his workes*, bee they for us, or against us; we must thanke him t *for all things*, spirituall and temporall wherein

t Eph. 5. 20.

wherein he is any way good unto us.

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Fifthly, *With what* muſt wee prayſe and thanke him? Even * *with our ſoules, and all that is within us, and with all that we have.* We muſt praiſe and thanke God with the inward man, prayſe him with the *Spirit*, and with the *underſtanding*; prayſe him with the will, prayſe and thanke him with the affections, with all love, deſire, joy, and gladneſſe, prayſe him with the whole hart. Wee muſt likewiſe prayſe him with the outward man, both with *tongue* & *hands*; our words and our deeds muſt ſhew forth his prayſe. When our thankes are cordiall, or all; and reall, then they make a good harmony, and ſweet melodie, moſt pleaſant in Gods eares.

* Pſ. 103. 1.

1 Cor. 14. 15.

Pſa. 35. 28

Sixthly, *When* muſt wee give thankes? * *Alwayes*, Morning, Evening, Noone, at all times, as *long as wee live, and have any be-*

*Eph. 5. 20
Pſal. 55. 17
Pſal. 119. 164.
Pſ. 104. 33

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ing, wee must prayse him.

Seventhly, *How much?* Wee must prayse and thanke him [x] *abundantly*. Wee must endevour to proportion our prayse to his worthinesse and goodnesse: As we must love him, so wee must thanke him with all our soule, and with all our strength.

[x] Psal. 48. 1

[a] There is no sinne more common than [a] *unthankefulnesse*, for scarce one of *ten* gives thankes, and that one which doth give thankes, besides many other his errors in thanke-giving, doth not thanke God for one mercy among twenty. Many in distresse will *pray*, [b] *or cry, and howle* at least, as they in *Hosea*, for Corne, and Oyle, but who returneth proportionable *prayses* to his *prayers?* Whereas a man would be *oftner in thanks*, than *in prayers*, becaus GOD preventeth our prayers with his good gifts a thousand wayes.

[a] Luk. 17. 17. 18.

[b] Hos. 7. 14

Psa. 59. 10

Take heed therefore that you be

be not unthankfull. It is a most base, hatefull, and damnable wickednesse. For he that is unthankfull to *God*, is (1) A most dishonest and disloyall man, hee is injurious to *God*, in detaining from him his due, in not paying his *Tribute*. (2) He is foolish and improvident for himselfe; for by not paying his rent of thanks, and for not doing his homage, he [c] *forfeits* all that hee hath into the *Lords* hands, which forfeiture, many times, he taketh: But if he doe not presently take the forfeit, it will prove worse to the unthankfull in the end. For prosperity, severed from thanksgiving, alwayes [*] increaseth sin, and prepares a man for greater destruction. The more such a one thrives, the more doth pride, hard-heartednesse, and many other noisome lusts grow in him. This *unthankefulnesse* is the high way to be given over to [d] *a reprobate sense*. [e] *Such prosperitie alwayes*

Chap. 10. *Section* 1. Dissuasives from unthankfulnesse.

[c] Deut. 28. 47. 48 Hos. 2. 8. 9

[*] Hos. 4. 7. Rom. 1. 21.

[d] Rom. 1. 21. 10 29.
[e] Ps. 69. 22.

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wayes proves a snare, and endeth in utter ruine. For the [f] prosperitie of fooles shall destroy them. And when the wicked prosper, it is but like [g] sheepe put into a fat pastures, & that they may bee prepared to be pluckt out for slaughter in the day of slaughter. An unthankfull man is, of all men, most *unfit* for to goe to *heaven*. Heaven can be no heaven to him: for there is praising of God continually. Now to whom *thanksgiving* and singing of the prayses of God is *tedious*, to him *heaven cannot be joyous*.

[f] Pro. 1. 32

[g] Ier. 12. 1. 2. 3.

It doth concerne you therefore, that you be much and oft in thankes and prayses unto GOD. For this cause, doe these things: (1) worke your heart to a resolution and longing so to doe (2) Beware of, and remoove impediments to thankfulnesse. (3) Improve all good furtherances thereunto.

Motives to thankfulnesse.

For the first, Consider that besides that *thankes, praise, & giving glory*

glory to God is the best service, being the end of all other worship, and is *Gods* due, and is the end why *God* giveth matter, for which, and meanes by which we should be thankfull; and besides that, nothing is more beneficiall than thankefulnesse, nor more mischievous than unthankfulnesse, as hath beene alreadie noted; to adde more force with them, consider these motives; Heartie and constant thankefulnesse is a testimony of uprightnesse; it doth excellently [h] *become the upright to bee thankefull.* It is *all the homage* and all the service which *God* requireth at your hands, for all the good that hee bestoweth on you. It is [i] *pleasant and delightfull.* It is *possible* and easie through the grace of Gods Spirit. It it a *small matter,* to what God might exact, even as an *homage-penny,* or *pepper-corne.* Thankfulnesse doth fat, elevate, and *enlarge* the soule, making it fruit-

Chap. 10. *Section* 1.

[h] Psa. 33. 1.

[i] Ps. 147. 1.

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fruitfull in good workes, no dutie like it. For the *thankefull* man (with *David*) is oft consulting with himselfe, [k] *what he shall render to the Lord for all his benefits to him.* Lastly, this spirituall prayse and thankes to GOD by Christ, is the *beginning of heaven upon earth,* being part of the communion and fellowship which wee have with God while wee live here. It is that *everlasting service* which indureth for ever.

[k] Psal. 116. 12.

Impediments to thankfulnesse.

Secondly, when you have wrought the heart unto a good will to be thankfull, then shunne the impediments thereunto. Amongst many take heed especially of these, (1) *Ignorance,* (2) *Pride,* (3) *Forgetfulnesse,* (4) *Doubting of Gods love,* (5) *Over eager affection to the benefits received,* especially to such as are temporall.

First, If you be *ignorant* of the excellencie and worth of good things bestowed, or if you *misprize*

prize things, preferring naturall, temporall, or common gifts, before ſpirituall, eternall, and ſpeciall graces, peculiar to GODS children, you can either give no thankes at all; (for who can give thankes for that hee eſteemeth worth little or nothing?) or if you doe give any thankes, it will bee *prepoſterous*, giving thankes for temporall bleſſings ſooner, and more, then for ſpirituall, and eternall. Moreover, though you doe know each good gift according to its due value; yet if, through *ignorance* you *miſtake* the Giver, you will beſtow your thankes upon *men*, and inferiour creatures, upon ſecond cauſes: *but not on God*, who is the [l] *Giver of every good and perfect gift.*

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[l] Iam. 1. 17

Secondly, If you be *proud* and highly conceited of your worth and good deſervings, you will expect greater matters than God will thinke fit to give; as [m] *Naaman* did, before he was cleanſed; and

[m] 2 King. 5. 11. 12.

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and when you misse of your expectation; you will bee so farre from thankes, that you will mutter and complaine.

Thirdly, Though you know the worth of the gift, and doe know the Giver; also doe thinke your selfe unworthy of the gift; yet if you have not these good gifts of God in *actuall remembrance*: if you have *forgotten* them, and they bee out of minde, how can you bee actually thankfull? Therefore when *David* calleth upon himselfe to bee thankfull, he saith, [a] *Forget not all his benefits.*

[a] Ps. 103. 2

Fourthly, Suppose that you know well the worth of the gift, and doe judge your selfe lesse then it, and remember well that you received it of God; yet if through *doubting of Gods love*, and through *mis-beliefe*, you thinke that God doth not give it to you in love and mercy, but in wrath, as he gave [o] *Israel a King*;

[o] Hos. 13. 11

your

your heart will ſinke, and bee ſo clogd with this feare, that you cannot raiſe it up to thankes, for any gift which you conceive to be ſo given. *Chap. 10. Section 1.*

Fiftly, Suppoſe that you quit your ſelfe of all the former impediments; yet, if you be *over-eagerly affected with the gift*, you will in a kinde of *over-joyednesſe* be ſo taken up with it, that (as little childrē, when their parents give them ſweet-meates, or ſuch things as they moſt delight in, fall to eating of the ſweet-meat, and runne away for joy, before ever they have made a legge, and ſhewn any ſigne of thankfulnes) you will eaſily bee overtaken in this kinde, and neglect God that gave it.

The furtherances of thankfulneſſe, are moſt of them directly contrarie to the former hindrances; of many, take theſe: Furthesances of thankfulneſſe.

First, Get *ſound knowledge of God*, and of his P *infinite excellencies* P Pſal. 8.

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cies and q *absolutenesse* every way, & of his independency no man, or any other creature: whence it is that he r *needeth not* any thing that man hath, or can doe; neither can he be beholding to man: But know that you stand in *need* of *God*, and must be beholding to him for all things. Know also that whatsoever *God* doth, by whatsoever meanes it bee, hee doth it s *from himselfe*, induced by nothing out of himselfe, being free in all that hee doth. Know likewise, that whatsoever was the *instrument* of your good, *God* was the *Author* both of the good, and of the instrument.

q Mat. 6. 13 Rom. 13. 36.
q Psal. 50. 12. 15. 1 Chro. 29. 14. 15. 16.
r Act. 14. 17 Act. 17. 18
s Isa. 43. 25 Hos. 14. 4.

Iam. 1. 17.

Next, Fill your selfe with a *due knowledge* of the full worth and excellent use of Gods gifts, both common, and speciall. Wealth, honour, libertie, health, life, senses, limmes, wit, and reason, &c. considered in themselves, and in their use, will be held to be great benefits, but if you consider them in

in their abſence, when you are ſenſible of poverty, ſickneſſe, and the reſt; or if you be ſo bleſſed, that you know not the want of them; then if you ſhall advisedly, and humbly looke upon the poore, baſe, impriſoned, captives, ſicke, deafe, blinde, dumbe, diſtracted, &c. [u] *Putting your ſelfe in their caſe*, you will ſay that you are unſpeakeably beholding to God for theſe corporall and temporall bleſſings.

[u] Heb. 13. 3

But chiefly learne to know, and conſider well, the worth of ſpirituall bleſſings: [x] *One of them*, the *peace of God*, paſſeth all underſtanding. To enjoy the Goſpell upon any tearmes, to have *ſalvation, ſuch a ſalvation*, offered by *Chriſt*, to have *faith, hope, love*, and other the manifold ſaving graces of the *Spirit*, though but in the *leaſt* meaſure, in the very *firſt ſeed of the Spirit*, though no bigger then a [a] *grain of Muſtard-ſeed*, with never *ſo much* outward at-

[x] Phil. 4. 7.

[a] Luk. 17. 6

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affliction, is of such value, and consequent, that it is more than [b] *eye hath seene, eare hath heard, or ever entred into the heart of man.* For besides that the *least grace* is invaluable in it selfe; it doth give proof of *better gifts*, namely, that *God* hath given his *Spirit*, hath given *Christ*, and in him, hath given *himselfe* a propitious, and gracious *God*, & hath given [c] *all things* also. When you know *God* aright, & his gifts aright, knowing all things in *God*, and *God* in all things, then you will bee full of *prayses* and *thankes*.

[b] 1 Cor. 2. 9

[c] Rom. 8. 32.

Secondly, Be [d] *low and base in your owne eyes.* Let all things bee base in your eyes, in comparison of *God*, account them [e] *worthlesse* and helplesse things without him. Iudge your selfe to be, as indeed you are, [f] *lesse then the least of Gods mercies*: For what are you of your selfe, but a compound of dust and sinne, *unworthy* any good, *worthy* of all misery?

[d] 1 Chr. 29. 13. 14

[e] Psal. 146. 1. 3. Psa. 33. 16. 17.

[f] Gen. 32. 10.

ry? You ſtand in need of *God*, he not of you; g *It is his mercy that you are not conſumed.* When you can be thus ſenſible of your own neede, and that helpe can come onely from God, and that you are worthy of *no good thing*; then you will bee glad, and thankfull at heart to God for *any thing*. An *humble* man will be more thankfull for a *penny*, than a *proud* man will for a *pound*.

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g Lam. 3. 22.

Thirdly, *Call all the forementioned knowledge of God and of his gifts, into freſh memory.* Commune with your ſoule, & cauſe it to repreſent lively to your thoughts, what *God* is in himſelfe, what to his *Church* and to you, h *how precious his thoughts are to you ward.* Tell your ſelfe oft what i *God hath done*, and what hee will doe for your ſoule. Call to minde with what *varietie* of good gifts hee doth ſtore his Church, and bleſſe you: you will find that they will paſſe all account and number.

h Pſa. 139. 17.

i Pſal. 40. 5

When

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When withall you call to minde that *God* is free in all his gifts to you, who are unworthy the least of them. If you would cause your selfe to dwell upon these, and the like thoughts; they would work in you an holy *rapture*, and *admiration*, out of which you shall with *David* break out into these or the like prayses: [k] *Oh Lord, our Lord, how excellent is thy name in all the earth!* I thanke thee, I prayse thee, I devote my selfe, as [l] *my best sacrifice* to thee, I will blesse thy Name for ever and ever.

[k] Psalm. 8.

[l] Rom. 12. 1

Fourthly, *Be perswaded of Gods love to you in these good things, which he giveth unto you*: First, he *loveth you as his creature*; and if onely in that regard, he doth preserve you, and doe you good, you are bound to thanke him. Secondly, you cannot know but that he loveth you with a *speciall love to Salvation*; *Gods revealed will* professeth as much, you must not

1 Ioh. 3. 16
1 Tim. 2. 4

not meddle with that which is *secret*, I am ſure he maketh proffer of his loue, and you daily receive tokens of his love, both in meanes of this life, & that which is to come. Did not he loue you, when out of his free and everlaſting good will towards you, [m] *He gaue his Sonne to die for you, that you beleeving in him, ſhould not dye, but haue everlaſting life?* What though yet you be in your ſinnes? Doth hee not bid you [n] *turne?* and hath hee not ſaid, *hee will loue you freely?* What though you cannot turne to him nor loue him as you would? yet endevour theſe in the uſe of all good meanes, to be, and doe, as God will haue you, then doubt not, but that GOD doth loue you; and you muſt waite, till you ſee it in the performance of his gracious promiſes unto you.

[m] Ioh. 3. 16

[n] Hoſ. 14. 2. 4.

Signes to know when God giveth good things in loue.

But if you would conſider things aright you may know cer-

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tainely, that the good things you haue receiued of God, are bestowed in loue to you; I will onely aske these *Questions*: Hath Gods mercie made you to bethinke your selfe of your dutie and obedience to God, haue you had a will to be thankfull upon the thoughts thereof? or if you finde a defect and barrennesse herein; hath not this unfruitfull and unthankefull receiuing of good things from God, beene a great burden and griefe of heart to you? If *yea*, this is an euident *signe*, that *God* gaue those good things to you in loue, because this holy and good effect is wrought in you by them. Againe; *Doe you loue God?* would *you loue God*, and his wayes, and Ordinances yet more? This prooueth that *God loueth you*; for [o] *no man can loue God, till God haue first loued him.* Likewise, doe you loue the [p] *children of God?* Then certainely you are Gods childe, and

[o] 1 Ioh. 4. 10, 19

[p] 1 Ioh. 4. 7

and are *loved of God*; By these you haue proofe of your *calling* and *election*, how that you are now ¶ *translated from death to life*: after which time, though God may giue you many things in *anger*, as a father giveth correction, yet hee never giveth any thing *in hatred and in wrath*, as hee doth to his enemies. ‡ *All things worke together for good to them that loue God*: therefore whatsoever he giveth to such *is in loue*.

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¶ 1 Ioh. 3. 14

‡ Rom. 8. 28

Fiftly, *Preferre the honour and glory of God before, and aboue all things* that may be beneficiall to your selfe: preferre likewise the *kindnesse, and loue of God* in the gift, farre aboue the *gift it selfe*; then will you never be so taken up with the enjoyment of the *gift*, as to forget to giue praise and thankes to the *Giver*.

5

Sixtly, unto the former helps adde this: take upon you with an Holy Imperiousnesse over

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your soule, *charge your selfe to be thankefull*; and, sith you haue good reason for it, take no nay. Say with *David*, [t] *Blesse the Lord O my soule, and all that is within me, blesse his holy Name, &c.*

[t] Psal. 103. 1.

Lastly, to all other meanes, *joyne earnest prayer to God, to giue you a thankefull heart.* It is not all the reasons you can alledge for it nor all the morall perswasions, you can propound to your soule can worke it, (though these bee good meanes, yea, Gods meanes) if you goe about to worke your heart to it in the power of your owne might, all will be in vaine. For as you cannot pray but by Gods Spirit, so neither can you giue thankes but by the Spirit. Therefore, say as *David* did: [t] *Renew (O Lord) a right spirit in mee*; and *open my lippes, that my mouth may shew forth thy praise.*

[t] Psal. 51. 10. 15.

SECT.

Chap. 10. *Section* 2.

Section 2.

Touching proofes of thanks.

How a man may approue his thankes.

IT is not enough to profeſſe and utter praiſe and thankes to God; you muſt giue proofe of it.

First, [a] *by devoting and giving your ſelfe to God*, to be at the will of him, who is your *Soveraigne Lord*, who giveth you all that you haue, who is alwayes giving unto you, and alwayes doing you good, [b] *Pay your vowes unto him* that performes his promiſes to you. Let it appeare that you acknowledge him to be ſuch a one, *as you ſay in your prayſes*, and that you ſtand bound and beholding to him indeede *as you ſay in your thankes*; in that you carrie your ſelfe in your life towards him, as to him who onely is *Excellent* who onely is *God*, who is *your God*, the *God* of your *life* and *ſal-*

[a] Rom. 12. 1.

[b] Pſal. 116 14

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vation; and that, in all holy service, and in all holy living. For *Thankes-doing* is the proofe and life of *Thankes-giuing*, and it is a divine saying, *The good life of the Thankfull, is the life of Thankefulnesse*. Wherefore every new mercy should quicken your resolution to perseuer and increase in well-doing, serving God the rather [c] *with gladnes of heart, because of the abundance of all things.*

[c] Deut. 28. 47.

Secondly, Doe good with those blessings, which God giueth you. For euery [d] *good gift is giuen to a man to profit with all*, not onely *himselfe*, but euerie *member of that bodie*, whereof he is part. Whatsoeuer good gift God hath given you, whether corporall, or spirituall, it must be imployed to *Gods* glory, and to your neighbors good, as well as to your owne, as *Gods* shall minister opportunitie. If *riches* (and the same must be understood of health, strength, wisedome, skill, &c.)

[d] 1 Cor. 12 7.

&c.) be given to you, you must [e] *honour God* therewith: and as [f] *God doth prosper you in any thing, you must Communicate to them that need*; as to the poore, sicke, weake, simple, and ignorant. If God giue knowledge, faith, spirituall wisedome, ability to pray, or any other of his rich graces, you must not hoard them up, and keep them reserved for your owne private benefit; but you must Communicate them to others, and improue them for the good of others; for the procuring their spirituall good, and edifying them in faith, hope, and loue.

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[e] Pro. 3. 9.

[f] 1 Cor. 16. 2.

By communicating your good and common gifts of God in this sort, you make your selfe [g] *friends* with them, against a day of need; and when you honour God, and doe good with any the talents which God putteth into your hand to trade, with, then you make the best improvement

[g] Luk. 16. 9.

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of them. He who thus maketh God his *friend in his prosperitie*, shall certainely finde him to bee his *sure friend in adversitie in this life*. and when he shal be put out of his Stewardship at death, then [b] *he shall be received into the everlasting habitations.* When, the more you prosper, the better you desire and endevour to be, and to doe more good, this is an infallible proofe of true thankefulnes, and it is an evident signe that you walke with God in prosperity, as he would haue you.

[b] Luk. 16. 9.

Giue all diligence therefore, to learne this Lesson, [i] *how to bee full, and how to abound*, But know it can be learned no where but *in Christs Schoole*, and can never be practised but by *Christs strength*. This is it which the [k] Apostle had learnd, and sayd, he was *able to doe it through Christ that strengthened him.* It is a most needfull and high point of learning, *to bee instructed, and to know, every where,*

[i] Phil. 4. 12

[k] Phil. 4. 12. 13.

where, and in every thing how to be full, and to abound: of the two, it is more rare, and more difficult, then to know *how to bee abased, and to suffer want*, which shall be the subject of the next *Chapter*.

CHAP. XI.

How to walke as in Gods sight under crosses in all adversity.

SECTION I.

EVery day will bring forth [a]*his evill* and crosse, whether lighter and ordinary, or more heavy and rare. The first sort riseth partly from the common frailties of the perverse natures of thē with whom you shall converse, and partly from your own, as from tetchinesse, and aptnesse to take things in ill part. Such rude discourtesies from those of whome you loo-

[a] Mat. 6. 34

Chap. 11. Section 1.

ked for kindneſſe; Imperiouſneſſe, and too much domineering of Superiours; ſullenneſſe, negligence, and diſregard from inferiours; an awkewardneſſe and croſſeneſſe in the perſons and things with which you haue to deale.

Rules concerning lighter croſſes.

Touching theſe, the Rule is:

Lay not theſe to heart, too neere you. *Make them not greater then they be*, through your impatiency (as many doe) who, upon every light occaſion of diſlike caſt themſelues into ſuch an *Hell* of vexation and diſcontent, that all the bleſſings they receiue that day, are ſcarce obſerued, or can make their liues comfortable. Whereas Wiſedome ſhould preuent, and Loue and Wiſedome ſhould cover and paſſe by moſt of theſe, ſeeing as if you ſaw not: or if you will giue way to any paſſion as theſe, let it be with hatred of their and your ſin, which is the cauſe of theſe, & all other croſſes

crosses. These should occasion you to pitty, and pray for them that giue you this offence, and for your selfe, who many times without cause take offence. You may (if need require) shew your dislike, and admonish the offender, if so be you doe it with [b] *meekenesse of wisedome:* but learne hereby to warne your selfe, that you giue not the like offence.

Chap. 11. *Section* 1.

[b] Iam. 3. 13

But whether your crosses and afflictions be seeming onely, and in conceit, or indeed: whether from God immediatly, or from man, whether light or heavie, follow these directions. 1. Bee not transported with passion and choler like [c] *proud Lamech*, and [d] *froward Ionas*. 2. Be not overwhelmed, or eaten up with griefe, like [e] *covetous Ahab*, and [f] *foolish Nabal:* But. 3. *Beare them patientlly* 4 *Beare them chearefully and thankefully.* 5. *Beare them fruitfully.*

Rules how to beare all crosses.

[c] Gen. 4. 23 24.
[d] Ionas. 4. 7 8, 9.
[e] 1 Kin. 21 4.
[f] 1 Sam. 25 37.

Now

Chap. 11. Section 1. Remedies against sinfull anger.

Now to helpe you, that passion & heate of anger kindle not, or at least breake not out, or last not.

First, Convince your judgement thorowly, that passion and rash anger is [s] *forbidden* and hated of GOD. It is a fruit of the [*] *flesh*. A worke of the [h] *Divell*. Bred and nourished by [i] *pride*, [k] *follie*, and [l] *selfe-love*. Also that it surpriseth all the powers of right reason, putting a man besides himselfe, causing him to abuse his tongue, hands, and the whole man, making him like a foole, to let flye and cast firebrands at every thing which crosseth him, and that not onely against his neighbour and [m] *dearest friends*, but against *God himselfe*. Consider likewise that it maketh a man out of case to [o] *pray* heare the [p] *Word*, or to performe any *Worship* to *God*, and unfit to speake, or heare reason, or to give or receive good counsell. *God* barreth such as are froward, the

[s] Mat. 5. 22 Eccles. 7. 9
[*] Gal. 5. 20
[h] Iames. 3. 14, 15.
[i] Pro. 21. 24
[k] Pro. 14. 19.
[l] Ionas 4. 1, 2, 3.
[m] 1 Sam. 20. 30, 33.
[n] Ionas. 4. 9.
[o] 1 Tim. 2. 8.
[p] 1 Pet. 2. 1 Iam. 1. 19.

[q] company

q *company of good men*, and saith, That such a one doth r *a bound in transgression* & that there is s *more hope of a foole* than of him. Wherefore he must needs be exposed to all the just t *judgements* of God, temporall and eternall. By these and such like thoughts, worke your selfe to an ill opinion of this vice, and to such a loathing of it, that you may beware and shunne it.

Secondly, Observe watchfully when anger beginneth to kindle & stirre in you, & before it flame and break forth into your tongue or hand, *set your reason awerke*, let it step before it, to hold it in and bridle it. Nay, *set Faith a worke*, having in readinesse, and calling to minde, such pregnant Scriptures as these: u *Be angrie, but sinne not*. And x *Anger resteth in the bosome of fooles*. And say thus, Shall I sinne against God? Shall I play the foole?

Then your sinne, and play the foole

Chap. 11. Section 1.

q Pro. 21. 14.
r Pro. 29. 22.
s Pro. 29. 20
t Pro. 19. 19.

u Eph. 4. 26.
x Eccl. 4. 9.

Chap. 11. *Section* 1. Rules shewing when a man sinneth in his anger.

foole in your anger, first, when it is without cause, as when neither God is dishonoured, nor your neighbour or your selfe indeede injuried; when it is for trifles, and onely because you are crossed in your will, and desire, and the like: but chiefly when you are *angry* with any [y] *for well-doing*. Secondly, though you haue cause, yet if it be severed from loue to the person of him with whom you are angrie, so as you neglect the common and needfull offices thereof. Thirdly, when it exceedeth due measure, as when it is over-much, and overlong. Fourthly, *anger* is sinnefull when it bringeth forth evill, and unseemly effects, such as neglect, or ill performance of dutie to God, or man; also when it breaketh out into lowd, clamorous, reviling, or snappish speeches, or into stamping, staring flinging, churlish, sullen, or dogged behaviour, or when it breaketh

[y] 1 Kin. 22. 24, 26.

keth out into any injurious act. *Chap.* 11. *Section* 1.

Thirdly, If you cannot keepe anger from rising, and boyling within you, yet be sure that you *binde your tongue and hand to the good behaviour.* Make a *Covenant* with them, and charge your selfe not to shew anger, nor to partake with it any further then considerate reason, and good conscience shal advise you. Set a *Law* to your selfe, that you will not chide, nor strike while you are in your scalding heate of anger. If there be cause of either, deferre it untill you be your self. If you say, that if you doe not reproove or correct in your heate, you shall doe neither of them at all. I answer, that in saying so, you discover a great deale of impotency, folly, and corruption, I am sure you never doe either of them well in passion. And conscience of dutie should leade you to chiding, and correcting, when there is cause; not passion: for, in it, you

Psa. 39. 1. Psal. 141. 3.

Chap. 11. *Section* 1.

you ſerve and revenge your ſelfe upon the partie, but not God.

Fourthly, Both before, and when you are in a chafe; See God by the eye of your Faith comming in, hearing you, and looking upon you: This will make you whiſt and quiet: cauſing you not onely to hold your hands and tongue, as you finde by experience you uſe to doe, when ſome reverend friend commeth in; but this will coole and abate your very inward heate and paſſion.

Pſal. 11. 4. 5.

Fiftly, if you feele your corruption and weakeneſſe to be ſuch, and the provocation to anger to be ſo great, that you feare you cannot hold, then if it be poſſible, avoyd all occaſions of anger; remoue your ſelfe, (but in a peaceable and quiet manner) from the perſon, obiect, or occaſion thereof. And at all times *ſhunne the company of an angrie man*, as much as your calling will giue

b Pro. 22. 24, 25.

giue you leaue, *lest you learne his wayes.* *Chap. 11. Section 1.*

Sixthly, Howsoever it may happen that anger doe kindle in you, and breake out; Be sure that you subdue it before it grow into *hatred* of him with whom you are angrie. For this *cause,* [c] *Let not the Sun go downe upon your wrath,* you know not what hatred it may hatch before morning. And the best meanes which I know to subdue it, is, If you finde your heart to boyle against any [d] *pray, heartily to God for him in particular for his good:* this you are commanded. And be so far from seeking revenge, that you force your selfe to be loving & kind, shewing all good offices of loue with wisdome, as you shall have occasion; overcome evill with good. *Pray* also to *God* for your selfe, that he would please to subdue this passion for you. This act of loue to him in praying for him, performed before God, before whom you

[c] Eph. 4. 26

[d] Mat. 5. 44.

Rom. 12. 17, 20, 21.

Chap. 11. *Section* 1.

you dare not dissemble, will excellently quench wrath, and prevent hatred against him with whom you were angry, and will giue proofe betweene God and your Conscience, that you loue him.

If, pleading for your selfe, you shall say, It is my naturall constitution to be cholericke, and flesh and blood will haue their course. Know, this is to nourish your passion. Know also, it is a wicked and hatefull constitution of body which came in with the *fall*. And

e 1 Cor. 15 50

e *flesh and blood shall not inherite the Kingdome of God.* Say not, I am so crossed and prouoked, never any the like. For

f 1 Pet. 2. 23 Heb. 12. 2, 3.

f *Christ* was more injured and more prouoked, yet was never in a chafe. And you prouoke God daily a thousand times more every day, yet he is patient with you. Say not, It is such an head-strong passion, that it is impossible to one who is of a cholericke nature,

ture, thus to bridle and ſubdue it. For, I can aſſure you, that by uſing the former meanes, if a man alſo doe oft, and much, ſhame & abaſe himſelfe before God for his paſſion and folly, and daily repent thereof, and be watchfull over himſelfe he may of a moſt cholericke man, become moſt meeke before he dye. I haue ſeene it in olde men (whoſe age in it ſelfe giveth advantage to tutchineſſe and frowardnes) who were exceedingpaſſiónate in their youth, yet through the grace of God, by conſtant conflict againſt this vice, haue attained to an admirable degree of meekeneſſe. *Chap. 11. Section 1.*

Next, as carnal anger, ſo *worldly griefe* muſt be avoided in all ſorts of croſſes. For, by it you repine againſt God, fret againſt men, and doe make your ſelfe unfit for naturall, civill, and ſpirituall duties, and if it be continued, [h] *it worketh death.* [g] 1 Kin 21. 4 [h] 2 Cor. 7. 10.

The beſt remedy againſt *worldly*

Chap. 11. *Section* 2. Remedie against worldly griefe.

ly sorrow for any crosse, isto turne it into *godly sorrow for sinne*, which is the cause of the crosse. This will cause [i] *repentance to salvation; never to bee repented of*, and will driue you to Christ, in whom if you beleeve, you shall haue joy and comfort; even such [k] *joy unspeakeable* which will dispell and drie up both this, and all other griefes whatsoever. For godly sorrow doth alwayes, in due time, end in spirituall joy.

[i] 2 Cor. 7. 10

[k] 1 Pet. 1. 6, 8.

SECTION 2.

Of bearing all crosses patiently

IN the third place, I told you that you must beare all your afflictions and crosses patiently. By *Patience*; I doe not meane a *Stoicall senselesnesse*, or blockish stupiditie, like that of [a] *Isachar*, Nor yet a *counterfeit patience*, like [b] *Esaus*, and [c] *Absaloms*, Nor

[a] Gen. 49. 14, 15.

[b] Gen. 27. 41, 42

[c] 2 Sam. 13 13. 22.

Nor a *meere civill and morall patience*; which wise *Heathens*, to free themselues from vexation, and for vaine-glory, and other ends, attained unto. Nor yet a [d] *prophane patience*, of men insensible of Gods dishonour, Nor a *patience-perforce*, when the sufferer is meerely *passive*; But a *Christian holy patience*, wherein you must bee sensible of Gods hand, and when you cannot but feele an unwillingnesse in nature to beare it; yet for conscience to Gods Commandement, you doe submit to his will, and that voluntarily, with an *active patience*; causing your selfe to be willing to beare it so long as God shall please, like the [e] *patience of Christ Not my will, but thine be done.* The excellencie of *Christs suffering*, was not in that hee suffered, but in that he was *obedient in his suffering.* He was [f] *obedient to the death.* So likewise no mans suffering is acceptable, if he bee not actiue

Chap. 11. *Section* 2.

[d] Rev. 2. 2.

[e] Mat. 26. 39. 42.

[f] Phil. 2. 8.

Chap. 11. *Section* 2. A description of Christian patience.

active and obedient in suffering.

This patience is a grace of the Spirit of God, wrought in the heart and will of man through beleeuing, and applying the Commandement, and promises of God to himselfe; whereby, for * *Conscience sake towards God, he doth submit his will to Gods wil, willing quietly to beare without bitternesse and vexation, al the labours, changes, and evill occurrents which shall befall him in the whole course of his life, whether from God immediatly, or from man; as also to wait quietly for all such good things which God hath promised, but yet are delayed and unfulfilled.*

* 1 Pet. 2. 19

To induce you to get, and to shew forth this holy *Patience*, know that § *you haue need of it*, and that in these respects.

§ Heb. 10. 36

Inducements to patience.

1. You are *but halfe a Christian*, you are imperfect in your parts, you want a principall part, *if you want patience:* thus S. *Iames* argueth, implying that hee that will

will be [h]*entire, and want nothing* to make him a Christian man, he must haue patience. This *passiue obedience* is greater than *actiue*, it is more rare; and more difficult *to obey in suffering*, than *to obey in doing*.

Chap. 11. *Section* 2.

[h] Iam. 1.4.

2. *You haue not a sure possession of your soule without patience*; In your patience [i] *possesse yee your soules*, saith our *Saviour*. A man without patience, is not his own man: he hath not power [k] *nor rule over his own spirit*, nor yet of his own body. The tongue, hand, and feete of an impatient man, will not be held in by reason. But he that is patient, enjoyeth himselfe, and hath [l] *rule over his spirit*; no crosse can put him out of *possession* of himselfe.

[i] Luk. 21.19

[k] Pro. 25. 28.

[l] Pro. 16. 32

Thirdly, There are so many oppositions and lets in your race and growth of Christianitie, that without patience to suffer, and to [m] *wait*, you cannot possibly *bring forth good fruit to God*, nor hold

[m] Rom. 8. 25

Chap. 11. *Section* 2.

holdout your profession of Christianitie to the end; but shall giue off, before you haue enjoyed the [n] *promise*, Therefore you are bid to [o] *runne with patience the race which is set before you.* And the good ground is said to *bring forth fruit with* [p] *patience.* And the faithfull are said [q] *through Faith and Patience to inherite the Promises.*

[n] Heb. 10. 36.
[o] Heb. 12. 1
[p] Luk. 8. 15
[q] Heb. 6. 12

Fourthly, *Patience* worketh [r] *experience*, without which no man can be an expert Christian; this experience being of the greatest use to confirme a Christian soule in greatest difficulties. This be said of the necessitie, together with the benefit of patience, that you may loue it, and may desire to haue, and shew it.

[r] Rom. 5. 5.

By what meanes you may attaine it, followeth:

Meanes of patience.

First, you must be after a sort *impatient*, and must spend your passion on your lusts which war in your members; Fall out with them

them, °*mortifie them*; for nothing maketh a man impatient, so much as his lusts doe, both because they wil never be satisfied, & it is death to a man to be crossed in them; and because the fulfilling of lusts doth cause a guilty conscience, whence followeth impatience & troublesome vexation upon every occasion, like unto the raging Sea, which with every wind doth fome, and rage and P *cast up nothing but filth and dirt:* And as Saint *Iames* saith, q *Whence are warres and brawlings?* So I say of all other fruits of impatiencie; But from *your lusts that warre in your members.* Take away the causes of impatiency, then you have made a good way for patience.

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° Col. 3. 5.

P Isa. 57. 20

q Iam. 4. 1.

Secondly, Lay a good foundation of patience: you must bee *humble* and *low in your owne eyes*, through an apprehensiō that you are lesse then the least of GODS mercies, and that your r *greatest*

r Ezr. 9. 13

Chap. 11. Section 2.

punishments are lesse than your iniquities have deserved. As any man hath abounded in humilitie, so hath hee abounded in patience, witnesse the examples of *Abraham*, *Moses*, *Iob*, *David*, and others.

Thirdly, Store your heart with *faith*, *hope*, and *love*: as these, and either of these do calm the heart, and keepe it steadie. For besides that, they quiet the heart in the maine, giving assurance of Gods love in Christ: [f] *For being justified by faith, we have peace with God, and rejoyce in hope*, whence joy & *patience* in tribulation. And who can be *impatient* with him *whom hee loveth with all his heart and strength?* These graces also doe furnish a man with an abilitie of spiritual reasoning and disputing with a disquieted soule, whereby it may be quieted in any particular disquietment.

[f] Rom. 5. 1. 3. 4.

Wherefore the fourth meanes of patience is, to doe as *David* did,

did, whensoever you finde your heart begin to boyle, and to bee impatient, you must (before passion hath got the bit in the teeth, and carried you out of your selfe into height of impatience) [c] *aske your soule what is the matter, and why it is so disquieted within you?* This do seriously, and your heart will quickly represent to your thoughts, such and such crosse, or crosses, stretched out upon the tenters of manifold aggravations. All which you must answer by the spirituall reasoning of your *faith*, grounded on the *Word of God*, whereby you may quiet your heart, and put it to silence. *Chap. 11. Section 2.*

[c] Ps. 42. 11

Whatsoever the affliction be that may trouble you; you may be furnished with reasons why you should bee patient, taken (1) from GOD that sent it: (2) from *your selfe*, on whom it lyeth: (3) from the nature *and use of the affliction it selfe*: (4) by

Chap. 11. Section 2.

considering the *evils of impatience*: (5) by *comparing the blessings you have*, and are assured that you shall have, *with the crosses you have*, especially if patiently endured. You shall, from all these considerations, see reason why your heart should bee quiet under the greatest afflictions.

First, consider well, that, whatsoever the trouble and crosse bee, and whatsoever bee the instrument of it, either in the sense of evill, or in the want of good promised, *God your Father* hath sent it: even hee, who (1) doth all things according to the wisdome and counsell of his will; (2) who doth afflict with most tender affection; (3) who correcteth and afflicteth in measure; (4) who hath alwayes holy purposes and ends in all afflictions, and that for your good.

First, consider that it was God that did it. [1] *There is no evill (scil. of punishment) in a Citie, which the*

[1] Amos 3.6 2 Sam. 16. 10.

the Lord hath not done, saith Amos. [k] It is the Lord, let him doe what seemeth him good, saith Eli. I opened not my mouth, saith David, because thou (Lord) didst it. [m] The Lord hath given, and the Lord hath taken away, blessed bee the Name of the Lord, saith Iob.

2. All this GOD doth to his children with [n] a fatherly affection in much love and pittie. Hee hath your [o] soule still in remembrance, while you are in adversitie. Yea, hee beareth some part of the burden with you: for (speaking after the manner of man) hee saith, that [p] in all the afflictions of his children, he is afflicted. [q] Hee delighteth not in afflicting the children of men, much lesse in afflicting his owne children.

If you aske, Why then doth hee afflict, or why doth hee not ease you speedily? I aske you, Why a tender-hearted father, being a *Surgeon*, who is grieved and troubled at the paine and anguish,

Chap. 11. Section 2.

[k] 1 Sam. 3. 18
[l] Psa. 39. 9.
[m] Iob 1. 21 Hos. 6. 1. 1 Sam. 2. 6. 7.
[n] Heb. 12. 5. 6.
[o] Psa. 31. 7.
[p] Isa. 63. 9.
[q] Lam. 3. 33.

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guish, which he himselfe caused his childe to feele with corrosiues, or hot irons, would notwithstanding apply the burning irons, and suffer those plaisters to vexe him for a long time? You will say, Sure the wound or maladie of the childe required it, and that else it could not bee cured. This is the case betwixt God and you: Gods heart is tender, and yerneth towards you, when his hand is upon you: therefore beare it patiently.

[r] Isa. 27.8. 3. [r] *God afflicteth you in measure*, fitting your affliction for *kinde*, *time*, and *weight*, according to your need, and according to the strength of grace which he hath already given you, or which certainely hee will give you. He doth [s] *never lay more upon you, then what you shal be able to beare:* [s] 1 Cor. 10. 13. & he will alwaies with the crosse and temptation, make a way to escape. The husbandman will not alwayes bee [t] *plowing*, and [t] Isa. 28. 24 25. har-

harrowing of his ground, but onely giveth it *ſo many earths*, and *ſo many tynes*, to ſome more, to ſome leſſe, as the ground hath need, and as it can beare them. ſo likewiſe hee *threſheth* his divers ſorts of graine, with *divers Inſtruments*, according as the graine can endure them: [n] *the fitches are not threſhed with a threſhing inſtrument, neither is the cart-wheele turned about upon the cummin: bread-corne is bruiſed: becauſe hee will not ever be threſhing it, nor breake it with the wheele of his cart, nor bruiſe it with his horſe-men.* If the huſbandman doe all this by the *diſcretion wherewith God hath inſtructed him*: can you thinke that [x] *God, who is wonderfull in counſell, and excellent in working*, will plow, and harrow any of his ground, or threſh any of his corne, about that which is fit, and more than his ground and corne can beare? Should not

Chap. 11. *Section* 2.

[n] Iſa. 28. 26. — 27. 28.

[x] Iſa. 28. 29.

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you, (his ground and corne) bee patient at such tillage, and at such threshing.

4. *Gods end in afflicting, is alwayes his owne glory in your good*; as, to humble you, and to bring you to a sight of your sinne, to breake up the fallow-ground of your heart, [a] *that you may sow in righteousnesse, and reape in mercy*; to harrow you, that the seed of grace may take roote in you. All Gods afflictions are either to remove impediments of grace: ([b] *By this, saith Esay, shall the iniquity of Iacob bee purged, and this is all the fruit, to take away his sin.* All the plowing is but to kill weeds, and to fit the ground for seed; all the threshing and winnowing, is but to sever the chaffe from the corne; and all the grinding, and boulting by afflictions, is, but to sever the bran from the flowre, that [c] *Gods people* may be a *pure meate-offering acceptable to him.*) Or else hee afflicts, that his

[a] Hos. 10. 12.

[b] Isa. 27. 9.

[c] Isa. 66. 20

his children might have experience of his love & power in preserving and delivering them, or that they might have the exercise, proofe, and increase of faith, [d] *hope*, love, and other principall graces, *scil.* to worke *patience* and *experience* by them, which serve for the beautifying & perfecting of a Christian. [e] *God doth judge his children here*, that they may repent, and be reformed, *that they may not bee condemned with the world. Gods* end in chastising you, shall be found to be alwayes for your good, that you shall be able to say, [f] *It was good for me to be afflicted*: For it is [g] *that you may be partaker of his holinesse*, and, accordingly, of his glory and happinesse. Beare therefore all afflictions patiently; for they are for your good.

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[d] Rom. 5. 4

[e] 1 Cor. 11. 32.

[f] Psa. 119. 67. 71.

[g] Heb. 12. 10. 11.

If this be your crosse and trouble, that you want many of the graces and good gifts of GOD which he hath promised: Know

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also that this deferring to give graces and comforts, is of God; not out of neglect or forgetfulnesse of you, but of set, wise, and good purpose, even to you-ward; As to inkindle your desires more and more after them; and it may be, that you should seeke them in a better manner. It is likewise to try your faith, and hope, whether you will doe him that honour, as to wait and rest upon his bare Word. When you are fit for them, you shall have them. You must therefore worke your heart yet to wait patiently for them, considering the faithfulnesse & power of God that promised, and how that [b] *all the promises of God are Yea and Amen in Christ.* He is wise, true, and able to fulfill them in the due time, and in the best manner: for [i] *faithfull is hee that hath promised, and will fulfill it:* and *yet a little while and hee that shall come, will come, and will not tarry.*

[b] 2 Cor. 1. 20.

[i] Heb. 10. 23. 37.

Second-

Secondly, when the Soule beginneth to be disquieted, *consider your selfe* how unworthy you are of any blessing, how worthy you are of all Gods curses, yea, of eternall damnation in Hell; and that justly, because of the sin of your nature, and wicked actions of your life. When you shall doe thus, your heart will be quiet and content, you will say with the Church (whatsoever your trouble be,) [k] *I will beare the indignation of the Lord, for I have sinned against him.* He that doth acknowledge that he hath deserved to bee *hanged, drawne, and quartered* for an offence against the *King*, if the *King* will be so mercifull that he shall escape only with a *severe whipping*, to remember him of his disloyaltie, (though hee smart terribly with those lashes,) yet in his mind he can beare them patiently, and gladly. If you can thinke thus, I deserve more punishment in this

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[k] Mic. 7.9.

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this kinde, nay, in any other, together with this, in al other with this one, or with these few, my punishment is [l] *lesse then mine iniquities deserve:* for I might have beene frying in *Hell* long since, and have beene past all meanes and hope of salvation, but *I live,* and have time, and meanes to make a good use of my afflictions; These thoughts will cause you to say, Why am I? *Why is living man sorrowfull?* that is, impatiently sorrowfull, or *why doth hee complaine* (saith the [m] *Prophet*) what? shall *man* who is punished *for his sinne,* but not fully to his desert, yet complaine? for he yet [n] *liveth to search his wayes and turne to the Lord, and seeke mercy:* Say with the Church in all your distresses, [o] *It is Gods mercy it is not worse. It is Gods mercy I am not utterly consumed.*

[l] Ezr. 9. 13.

[m] Lam. 3. 39.

[n] Lam. 3. 40.

[o] Lam. 3. 19. 20. 21. 22.

Thirdly, When your soule beginneth to bustle and bee out of quiet under afflictions, whether in-

inward in ſoule, or outward in body or ſtate; conſider the nature & uſe of them to you-ward. To the eye and touch of ſenſe they are * evill, and as poyſon, things hurtfull and dangerous; but to the eye and touch of faith, they are good, & as *good phyſicke*, moſt healthfull to the ſoule, ° and ſaving. *God the skilfull Phyſician* hath quite altered the nature of croſſes to his children; he that bringeth light out of darkneſſe, ſo tempers afflictions, that they become good *antidotes and preſervatives againſt ſinne*, and good P *purgatives of ſinne*. The core, ſting, and curſe of the croſſe; which remaineth to a *wicked man*, is by Chriſts patient ſuffering, and Gods mercy, taken quite away out of the afflictions of beleevers. *Afflictions* to the godly, are not properly *puniſhments* ſeruing to pacifie GODS wrath for ſinne; but are onely *chaſtiſements* to remove ſinne, and

Chap. 11. *Section* 2.

* Heb. 12. 11.

2 Cor. 4. 16.

° 2 Cor. 4. 17, 18.

P Iſa. 22. 9.

Chap. 11. *Section* 2.

and are *exercises of graces,* and *meanes* of holinesse. For they serve either to prevent evil, or to reforme it: either to make way for grace, or to quicken and increase grace, or to discover and give proofe of it. *God is as a wise and skilfull Gold-smith,* he knows how to purge his Gold, by casting it into the ¶ *fire* of affliction, which fire is not the same to the *drosse,* which it is to the *gold*; it consumes the *drosse,* but refineth the gold, that it may be fit to bee made a *vessell of Honour.* Fire serveth to try *Gold,* as well as to *purge* it: for pure gold, though it remain in the fire many dayes, the fire cannot waste it; when it is once pure, it will hold its waight still for all the burning. Hence it is that the *Psalmist* saith, [r] *It is good for me that I have beene afflicted, that I might learne thy statutes:* and the *Apostle* saith, [s] *All things worke together for good to them that love God.* He is a fro-

¶ 1 Pet. 1. 7

[r] Psal. 119. 67. 71.

[s] Rom. 8. 28.

a froward & fooliſh perſon, who being ſicke of a deadly diſeaſe, doth not patiently and gladly endure the gripings, & extreame ſicknes of ſtomacke, and bowels, when he knoweth that this his ſickneſſe, cauſed by bitter phyſicke, is for his health. *Chap.* 11. *Section* 2.

You will ſay, If you could finde that *your afflictions* did you any good, you ſhould not onely bee patient, but glad under any afflictions. *Object.* 4.

I anſwer: Whatſoever you feele, *faith* in Gods Word will tell you, that they both now doe you good, and hereafter you ſhall feele the benefit of it. The *benefit of Phyſicke* is not alwayes felt *the day you take it*, but chiefly when the *Phyſicke hath done working*. The chiefe end why GOD tryeth and purgeth you by afflictions, is, that he may *humble you, and prove you, to doe you good at your latter end*. Reade *Deut.* 8. 15. 16. You ſhould therefore be *Answer.*

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be patient in the meane time.

Fourthly, If yet your heart begin to be disquieted, because of such or such an affliction; *Consider with your selfe, what harme impatience will doe you, compared with the good that will follow a patient enduring of it.* For, besides that it depriveth you of your right understanding, and maketh you to forget your selfe, as I have said, even to forget your dutie both to *God* and *man*; it is the readiest meanes to double, and lengthen the affliction, not to abate it, and take it off. That parent which intended to give a childe but light correction, if this childe bee impatient, and catch at the rod, and struggleth to get the rod, or to get away by force from him, is hereby more incensed, and doth punish him more severely. But if in any affliction you doe *patiently* [u] *submit your selfe under GODS mightie hand*, (besides that ease and

[u] 1 Pet. 5. 6

and qnietit giveth to the ſoule, and experience and hope which it worketh in you,) it is the readieſt meanes of ſeaſonable deliverance out of it; for then GOD *will exalt you in due time.* GOD is *wiſe*, and *too ſtrong* to bee overcome by any meanes, but by *ſtrong prayer*, & *humble yeeldance* to his will. *Chap.* 11. *Section* 2. Huſ. 12.4.

Fifthly, If yet your ſoule bee diſquieted within you at any croſſes, that you may quiet your ſoule, *you muſt not* (as moſt doe,) *take onely into the one skale of your conſideration, the Waight and number of your croſſes*, together with ſuch and ſuch aggravations; *but withall put into the other skale the manifold mercies and favours of God*, both in the evils you have eſcaped, and in the benefits which heretofore you have received, and doe now enjoy, and which (you beleeving) have cauſe to hope to receive hereafter. But amongſt all his *mercies*, forget 5

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forget not this one which you have alreadie, *GOD hath given Christ unto you*, whereby he himselfe is yours, & is your portion. Now, if you have *Christ*, you have with him, [z] *all things also which are worth the having.*

[z] Rom. 8. 32.

When you have thus weighed, unpartially, blessings & mercies against crosses, you will tell mee, that for one crosse, you have an hundred blessings, yea, [y] *a blessing in your crosses*, and you will say, that this *one mercie of being in Christ*, it alone weigheth up *all crosses*, and maketh them as light as nothing; giving you so much matter of joy & thankes, even in the midst of affliction, that you can neither have cause, nor time, to be impatient, or to repine at any *affliction*, but to [a] *rejoyce* even in your *tribulations.*

[y] Psal. 119. 71.

[a] Rom. 5. 2. 3.

And as for the time to come, when you thinke thereof, you wil, with the Apostle *Paul*, when you have cast up all your crosses and

& ſufferings of this preſent time, yet [b] *reckon, that they are not worthy to be compared with the Glorie that ſhall be revealed in you:* For they are but *ſhort* for time, and *light* for weight, being compared with the *everlaſting weight of glorie* which they will cauſe to you, if you *endure them patiently.* I will ſay nothing of the ſhortnes and lightneſſe of your afflictions in compariſon of the farre more *intolerable* and *eternall weight* of torments of *Hell* which you eſcape: and in comparing afflictions with glorie; I will point out to you onely the *Apoſtles gradation*, you ſhall have, for [c] *affliction, glory*; for *light* affliction, *weight* of glorie; for *ſhort* affliction, an *eternall* glorie; for *common* and ordinarie affliction, *excellent* glory: And albeit, it might bee thought that hee had ſaid enough, yet he addeth degrees of compariſon, yea, goeth beyond all degrees, calling it *more excellent.*

[b] Rom. 8. 18.

[c] 2 Cor. 4. 17.

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lent, farre more excellent: for thus he saith, *Our light affliction which is but for a moment, worketh for us a farre more excellent and eternall weight of glory.* Indeed you must [d] *looke at the things which are seene* with the eye of sense: but at *things which are not seene*, (which are *spirituall* & *eternall*) seene onely by the eye of faith.

[d] 2. Cor. 4. 18.

Doubt.

You will say, *If you did beare afflictions for Christ*, then you could thus thinke, and thus expect; but you oft-times *suffer affliction justly for your sinne.*

Answer.

I answer, Though this place principally point at martyrdome and suffering *for Christs cause*, yet it is all one, in your case, if you will beare afflictions patiently *for his sake.* A man may suffer afflictions for *Christ* two wayes; First, When he suffereth for *his Religion, and for his cause.* Secondly, When a man suffereth any thing which God layeth upon him quietly for *Christs will*

A man may suffer for Christ two wayes.

and

and commandement ſake. This latter is more generall than the former, & the former muſt be comprehended in this latter; elſe the former ſuffering for CHRISTS cauſe, if it be not in [c] *love* and obedience, and for Chriſts ſake, out of conſcience to fulfill his will, is nothing: whereas he that endureth patiently GODS juſt puniſhment for ſinne, for *Chriſts* ſake, endevouring to ſubmit his will to the will of Chriſt; this man *ſuffers*, that is, patiently endureth affliction *for* CHRIST, though hee never be put to it *to ſuffer for profeſſion of Chriſt*: and, if ſuch a one were put to it, hee would readily ſuffer for Chriſts cauſe. And ſuch afflictions as theſe, thus patiently endured, worke alſo this *excellent weight of glory*, as well as the other.

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[c] 1 Cor. 13. 3.

By theſe & the like reaſonings of faith, you may worke your ſoule to patience; as *David* & others have done, *by caſting anchor*

Pſal. 42. Pſal. 43.

on

Chap. 18. Section 2.

on God, and on his Word, fixing their stay and hope in GOD. Let the issue of your reasoning bee this, *I will waite on God, and yet,* for all matter of disquietmēt, *prayse him who is the health of my countenance, and my God.* Thus [f] *David* quieted his heart, when he heard tydings, that his Citie *Ziglag was burnt,* and that his wives and all that he had, together with the wives & children, and all that his souldiers had, was carried captive; & when he saw that his souldiers began to mutine, and when hee heard them speake of stoning him, *he encouraged himselfe in the Lord his God.* And good *Iehoshaphat,* in his desperate condition, cast anchor here saying, [g] *O our God, we know not what to doe, but our eyes are on thee.* Thus by the exercise of your hope in God, the heart may bee wrought unto much patience and quiet in all distresses. Thus much be said of the fourth meanes,

[f] 1 Sam. 30. 6.

[g] 2 Chr. 20. 12.

meanes of patience in the severall branches of it. *Chap.* 11. *Section* 2. 5

A fifth meanes of patience is: *observe the patience of others*, as of the *Prophets* and faithfull servants of God, who are recorded in *Scripture*, and left as [h] *examples of suffering affliction, & of patience. We count them happy that endure*, saith *Iames. You have heard of the patience of Iob, and have seene the end of the Lord, that the Lord is very pittifull and of tender mercie.* But especially represent o your thoughts *the patience of your head & Saviour Iesus Christ*, whom you *pierced* by your sins, who [i] *as a Lambe dumbe before the shearer, opened not his mouth.* Now, if you would consider him who is the Author and finisher of your faith; who, [k] *endured such contradiction of sinners*, & such intolerable anguish of soule, when hee wrastled with his Fathers wrath; then you should not bee wearied nor faint in your minds, when

[h] Iam. 5. 10. 11.

[i] Isa. 53. 7.

[k] Heb. 12. 1. 2. 3. &c.

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when you are under any affliction. If with Christ you *set the joy before you, you shall be able to endure the crosse, and despise the shame of* all persecution for well-doing, and shall so *runne that race that is set before you, with patience*, that you shall in the end sit down with *Christ*, at the right hand of the Throne of God.

Heb. 12. 2.
Rev. 3. 21.

Sixthly, and lastly, *Pray much for patience*, waiting patiently for it: and without doubt, the *God of patience* and consolation, who hath commanded it, who seeth that you have need of it, who hath promised to give you all your petitions which you make according to his will, *will surely give you patience.*

Iam. 1. 4. 5.

SECT.

SECTION 2.

Of bearing afflictions thankefully and fruitfully.

Of bearing crosses thankfully

TO beare adversitie and afflictions well, it is not enough that you beare them patiently, because you deserue them, and because they came from *God*; but you must beare them [a] *thankfully*, [b] *cheerefully*, and *comfortably* (because they are as you haue heard) for your [c] *good*. We do not onely patiently endure the hand of the *Surgeon*, and the potions of the *Physician*, but wee doe thanke them, pay them, and are glad of their receits, though they put us to paine. *Count it exceeding joy*, saith Saint *Iames*, *when you fall into divers temptations, knowing this, that the trying of your faith worketh patience &c.*

[a] Lam. 3. 22, 23. Iob 1. 21.
[b] Rom. 5. 3.
[c] Psal. 119. 71. Lam. 3. 27

Iam. 1. 2, 3

Of bearing crosses fruitfully.

Last of all, unto patience and thankefulnesse, you must adde

Chap. 11. Section 3.

[d] Psal. 119. 67, 71.

[e] Iob 23. 10

[f] Isa. 27. 9.

[g] Heb. 12. 10

[h] Heb. 6. 7.

[i] Phil. 4. 11 12

[d] *fruitfulnesse*, and *growth of grace* this should be the fruit of al crosses and afflictions, that with *David* you may be better for them, and that you may with [e] *Iob*, *come out of them like gold* refined and purged from drosse. Therefore God doth chasten you as he did *Iacob*: [f] *This is all the fruit, to take away your sinne*, and that you should be [g] *partaker of his holinesse* Be better therefore for crosses: then God hath his end, when after his plowing, harrowing, and threshing of you, hee shall reape the crop of well-doing, which he reapeth not so much for himselfe, as for you: for [h] *the ground that bringeth forth fruit meete for him that dresseth it, receiveth blessing from God.* All good workes are treasured up in heaven for the doers thereof.

When you haue learned this lesson also, [i] *How to bee abased and to suffer need*, as well *as how to be full and to abound*, together with

with all the fore-mentioned directions, how at all times, and in all things to walke with God you ſhall approoue your ſelfe to be a good *Scholler* in the *Schoole of Chriſt*, one of the Higheſt forme, a good proficient in the profeſſion of Chriſtianitie, one that hath walked far with God; and you ſhall hereby declare, that you are neither [k] *barren, nor unfruitfull*, in the knowledge of our *Lord Ieſus Chriſt*.

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[k] 2 Pet. 1. 5 6, 7. 8.

Thus much concerning the *outward frame*, and forme of your life and converſation, according to which you muſt walke with God. The *inward truth* and life of all this, which is, *doing all in uprightneſſe*, remaineth to bee ſpoken unto, which followeth.

Chap. 12. *Section* 1.

CHAP. XII.

Of uprightnesse.

SECTION I.

ALL which I shall write concerning *uprightnesse*, will meete in this point. *In your whole walking with God, you must be upright.* Both these, to walke with God, and to be upright, are joyned in this precept; [1] *Walke with mee, and be perfect, or upright.* He speaketh not of an absolute perfection of degrees, in the fulnesse of all graces, which is only aimed at in this life, towards which a man by watchfulnesse and diligence may come nearer, and nearer, but is never attained untill we come to *Heaven*, amongst [b] *the spirits of just men made perfect.* He speaketh here of the perfection of parts, and of truth of grace in every part, expressing it

[1] Gen. 17. 1

[b] Heb. 12. 25.

selfe

ſelfe in *unfainedneſſe of will* and *endevour*: which is *uprightneſſe*.

That you ſhould bee ſincere and upright, Reade *Ioſhua* 24. 14. 1 *Chro.* 28 9. And the Apoſtle telleth you, that [c] *ſith Chriſt Ieſus your paſſeover is ſlaine, you muſt keepe the ſeven dayes feaſt of unleavened bread* (which ſhadoweth forth the whole time of our life here) *with the unleavened bread of ſinceritie and trueth*. The examples of [d] *Noah*, [e] *Iob*, [f] *Nathaniel*, with many others in the *Scripture*, are therefore written that of them you may learne to be *upright*. There is ſpeciall reaſon why you ſhould be upright.

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[c] 1 Cor. 5. 7, 8.

[d] Gen. 6. 9
[e] Iob 1. 1.
[f] Ioh. 1. 47.

1 Reaſons of uprightneſſe.

First, *Your* God with whom you walke, is [g] *perfect and upright*: hee is truth, [h] *He loveth truth in the inward parts*; all his workes are done in truth; and there was [i] *no guile ever found to bee either in the mouth, hand, or heart of your Head Christ Ieſus*. Now, you ſhould pleaſe God,

[g] Mat. 5. 48
[h] Pſal. 51. 6
[i] 1 Pet. 2. 21, 22.

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and be like your Father, and like your head *Christ Iesus*, following his steps.

2 Secondly, *it is to no purpose* to doe that which is right in Gods sight, in respect of the matter of your actions, *if in the truth and disposition of your soule you bee not upright* therein. For the best action voyd of uprightnesse, is but like a well-proportioned body without life and essentiall forme. [k] Zach. 7. 5. 6. And that is counted as [k] *not done at all to God*, which is not done in uprightnesse. This exception is taken against *Amaziahs* good actions. It is sayd, *Hee did that which was right in the sight of the Lord*, 2 Chr. 25. 2. but he did it not in uprightnesse, *he did it not with a perfect heart.*

3 Thirdly, the best actions without uprightnesse, doe not onely *lose their goodnesse*; but in Gods account are held to bee *abominable evils.* Such were the [l] *Prayers and Sacrifices of* the hypocriticall [l] Isa. 1. 13. 14. Isa. 66. 3

ticall Iewes. For God holdeth such actions, and such services, to be meere [m] *flatterie, lying, and mocking him to his face.* *Chap. 12. Section 1.* [m] Psal. 78. 34, 36, 37.

Now, because there is none so ready to presume and say, he is upright, as is the *hypocrite.* So *Ephraim*; *In all my labours they shall finde no iniquitie in mee: that were sinne.* Hos. 12. 8. And, because there are none so ready to doubt, whether they be *upright*, as are the tender-hearted and sincere. So it was with *David*, when hee prayed to haue a *right spirit renewed in him.* Psal. 51. 10 It will be needfull and vsefull that I shew you, what *upright nesse* is, and by what infallible marks you may know whether you be *upright* or no.

Christian uprightnes (for of that I meane) *is a saving grace of the holy Ghost, wrought in the heart of man rightly informed in the knowledge of God in Christ, whereby his heart standeth so intirely and sincerely right to God-* A description of Christian uprightnesse.

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Ward, that in the true disposition, bent, and firme determination of his will, he would in every faculty and power of soule and bodie, approue himselfe to bee such a one, as God would haue him to be, and would doe whatsoever God would haue him to doe; and all as God would haue him, and that for, and unto God.

The *Author* of this uprightnesse is *Gods sanctifying spirit.*

The *common nature* of it, wherin it agreeth with other graces, is, it is *a saving grace.* It is *peculiar* to them that shall be saued: for onely they are indued with it: but it is *common* to all, and to each of that sort, who are effectually called.

The *proper seat* of this grace is the *will.*

The *ground or spring* in man, from whence, through the speciall grace of the holy Ghost, it riseth, *is sound knowledge of God and of his will,* touching those things

things which the will ſhould chooſe, and refuſe; and from *faith in Chriſt Ieſus*, the conduit-pipe through which every beleever doth, of his fulneſſe of uprightneſſe, receiue this grace to be upright. Hereby Chriſtian uprightnes differeth from that uprightneſſe, which may bee in a meere naturall, ſuperſtitious, and miſ-beleeving man, yea, in an Heathen Idolater; for even ſuch maybe unfained in their actions in their kinde, both in actions ciuill and ſuperſtitious, doing that which they doe, in their ignorance and blindneſſe, without diſſimulation either with GOD, or man. This S. *Paul* did before his converſion, hee did *as hee thought he ought to doe.* *Chap.* 12. *Section* 1. Acts 26. 9.

The forme, and proper nature of uprightnes, is the *good inclination, diſpoſition, and firme intention of the will to a full conformity with Gods will*, and that not in ſome faculties and powers of

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man, or in some of his actions, but, universally for subject and object, hee would be entire and sincere in all his parts, and in all things; hee would be, and doe, as God would haue him to bee and doe, making *Gods will* reuealed in his Word and Workes, *to be his will*, and *Gods* knowne *ends* to be his *ends*.

This holy uprightnesse expresseth it selfe in three actions: two inward, the other both inward and outward.

1. Three acts inseparable from uprightnesse.

Firſt, it sheweth it selfe in a **well-grounded and unfained purpose and resolution* to cleaue to the Lord, and to make Gods will to be his will. This is an act of the will guided and concluded from sound judgement.

* Act. 11. 23 Psal. 119. 57, 106.

2 Heb. 13. 18

The second act is an *unfained desire and longing of the heart to attaine that his good purpose and resolution, willing or desiring in all things to liue honestly*, and to liue worthy the Lord in all well-pleasing,

pleasing; *longing* (with *David*) *after Gods precepts.* This is an act of the affection of *desire*; *a motion of the will*, drawing and thrusting a man forward, giving him no rest, untill he haue obtained (at least in some good measure) his sayd purpose of being, & doing as God would haue him to be, and to do. *Chap. 12. Section 1. Psal. 119. 40*

Thirdly uprightnesse sheweth it selfe in a *true endevour, to exercise* (according to the strength and measure of grace received) to be, & to do according to the former resolutions and desires. Such was the *Apostles endevour, to haue alwayes a conscience void of offence towards God & towards men.* This indevour is an act of the whole man. All and every actiue power of soule and body, as there shall be use of them, and imployed in unfained indevour. *3* *Act. 24. 16.*

Now touching *indevour*, know there be many thinke they indevour sufficiently, when they doe not: others, that they doe not when

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Somethink they endevour which do not.

when yet they doe. The first, if they, to the sluggards longing and wishing, doe joyne an outward conformitie to the meanes of being made good, as to heare the Word, pray now and then, and receiue the Sacraments; and if they doe some things which may bee done with little labour and difficultie; and if to these they adde some slight and overt assayes to abstaine from sin, and to doe well: they thinke they indevour much: whereas if they doe no more, all is to little purpose.

What it is to endeuour.

[i] Act. 24.16

For, to *endevour*, is to [i] *exercise* the head with studie how, and the heart with will and desire, and the hand and tongue, and the whole outward man to doe their utmost, putting to their whole strength, their whole wit, their whole skill, & their whole will to subdue sinne, and to bee strengthened in grace, and to bee edified, and built up more and more:

more: moving every ſtone, removing or breaking thorow every let, ſhunning all occaſions of evil, or whatſoever may ſtrengthen ſinne, ſeeking after, and embracing all opportunities and * meanes to be ſtrengthned in the inward man. If one meanes will not bee ſufficient, if there be others to be uſed, they will finde out and uſe them alſo; If they cannot attaine their good purpoſes at once, they will try againe and againe. They who endevour indeed, they doe not onely *ſeeke* to obtaine their ends, but they *ſtriue* in ſeeking. As hard *Students*, as good *Warriours*, and *Wreſtlers*, and as thoſe who *run in a race* doe, ſo *that they may obtaine* that which they ſtudie, fight, wraſtle, and runne for. It is not a bare wiſhing and wouldding for a fit, or an ordinary ſeeking; but an earneſt * *ſtriving to enter in at the ſtreight gate, that* giveth admittance into the *way of* ho-

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* Phil. 3. 11. 14.

1 Cor. 9. 24. 25, 26, 27.

* Luk. 13. 24

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holinesse, and into the *kingdome of heaven*. It is a studying and exercising of a mans selfe as in a matter of life and death, and as a wise man would doe for a kingdome, where there is possibilitie, and hope of obtaining it.

Some think they indevor not when yet they doe.

Others, who *indeed indevour* to keepe a good conscience toward God and man, yet, because they cannot bring into *act* alwayes that which they labour for, or because they see oversights, neglects, or some faintings in their indevours, they thinke that they indevor to no purpose. Whereas, if they *doe* * *What they can*, according to the strength of Grace received, or according to the condition or state wherein they are, which is sometimes better, sometimes worse; If they see their failings in their indevors & bewaile them, and do aske pardon, resolving by Gods grace to striue to do better, this is true indevour, that is that which God for

* Mar. 14. 8

What is true indevour.

for *Christs sake* doth accept of. For sith that *indeauour* is a part of our holines you must not thinke that it will be *perfect* in this life; if it be *true*, you must thank *God*, for he will accept of that.

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A mans *indeuour* may bee as *true, and as much*, when he yet cannot performe what hee indevours to doe, as it is at some other times, when with the indevour hee hath also *abilitie to performe*. As you may see in naturall indevours. The same man being well and in health, if hee fall and breake not his armes or legges, he doth both endeuour to get up, and doth readily get up but if he be weake, or if falling breaketh his armes and legges; he also hath a will and desire to rise, and assayeth to heple himselfe with one hand, but it will not do, he tryeth with the other, that also will not do it: he in that case is faine to lye untill hee see helpe comming: then he wil call, and

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& intreate help, & when one giveth him the hand, though he cānot rise of himself, yet he will lift up himselfe as well as he can: & will hang as light upon him that helpeth him as he can possibly; yea, lay a stronger then he detaihim, or keepeth him down, that he cannot do as he would. Now if he as soone as he can haue help will aske & vse it: Doth not this same man in his latter condition as truely endevour, as he did in his former? So it is with a spirituall man in his spirituall endevours. If he assay to do what he can, and call to God for his help; and when he hath it, is glad, and willing to improue it, this is the true endevour, which concurring with the two former acts *purpose* and *desire*, giveth proofe of *uprightnesse*.

A two-fold unrightnesse.

There is a two-fold vprightnesse: the one of the *heart and person*; the other of the *action*. I haue described the uprightnes

of

of the perſon. Then an action is upright, when a man doth not diſſemble, but doth meane as he ſaith, and as the outſide of the action doth import: intendingas much as is pretended, whether it be in actions toward *God* or *man*. The firſt is, when the heart of managreeth with, and in the intention thereof, is according to the will of God. The ſecond is, when the outward act agreeth with, and is according to the heart of him that doth it.

Rules to direct how to judge of uprightneſſe.

That you may rightly, judge whether you be upright or no: Firſt, take certaine rules for direction, to rectifie your judgment. Then obſerue the markes of uprightneſſe.

Firſt, *uprightneſe* being part of *Sanctification, is not fully perfect in any man in this life*; but is mixt with much *hypocriſie* conflicting one againſt the other. It hath its degrees ſometimes more ſometimes leſſe: in ſome things

more

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more in some things lesse, according as either part prevaileth in the opposition, and according as a man groweth or decayeth in other principall and fundamentall graces.

2. Secondly, *a man is not to bee called an upright man, or an hypocrite because of some few act ons wherein he may shew uprightnesse, or hypocrisie.* For an hypocrite may doe some *upright actions*, in which hee doth not dissemble; though he cannot be sayd to doe them *in uprightnesse*, as *Iehu* and many others haue done; for *Iehu* destroied the house of *Ahab*, and the Priests of *Baal* with all his heart. And the best man may do some hypocriticall and guilefull actions, as (in the matter of *Vriah*) *David* did. It is not the having of hypocrisie that denominateth an hypocrite, but the reigning of it, which is, when it is not seene, not confessed, bewailed, and opposed.

2 Kings 10

1 King. 15. 5.

A man ſhould judge of his uprightnes, rather by his will, bent, and inclination of his ſoule, and good deſires, and true indevours to wel-doing in the whole courſe of his life, then by this or that particular act, or by his power to doe. *David* was thus eſteemed *a man according to GODS owne heart*, no otherwiſe; rather by the goodneſſe of his generall courſe of his life, &c. then by particular actions: for in many things hee offended God, and polluted his ſoule; and blemiſhed his reputation. *Chap.* 12. *Section* 1.

Thirdly, Albeit uprightneſſe is to be judged by the upright ſtanding of the heart to Godward, yet *whereſoever uprightneſſe is, it will ſhew it ſelfe in mens actions in the courſe of their lives*, only obſerue this, that in judging your actions, you muſt not judge them ſo much by the *muchneſſe, and greatneſſe of the quantitie*, as by the *ſoundneſſe, ripeneſſe, and* Iam. 2. 18.

good-

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goodnesse of the quantitie. If it be good in truth, according to the measure of grace received, God accepteth it in Christ. She hath done *what shee could,* saith our Saviour. A little sound and true fruit, though weake in comparison, is farre better then many blades and blossomes, yea, then Plenty of grapes, if they be wild and sowre.

2 Cor. 8. 12

Mar. 14. 8.

Section 2.

Of the marks of uprightnesse.

Signes of uprightnes ar dwhence they are taken.

THat you may conceive more distinctly, and may better remember the *signes of uprightnesse;* I reduce them to these heads: They are taken 1. from *universalitie* of respect to all Gods will. 2. From *specialty* and *prioritie* of respect to such things as God requireth *specially.* 3. From a will and

and desire to please God in one *place as well as another*; secret as well as open. 4. From a *constancie* of will to please GOD at *one time as well as another*. 5. From the true *causes efficient and finall*. 6 From the *effects that follow well-doing*. 7. From the *effects that follow evil doing*. 8. From the *consist* which shall be found betweene *uprightnesse* and *hypocrisie*. *Chap.* 12. *Section* 2.

First, the *upright man is universall in his respect to the Whole will of God*. Psal. 119. 6.

For first, he unfainedly desireth and endeveureth to *know* what manner of man he ought to be, and what he ought to doe. *He would know & beleeue any one part of Gods Will, so farre as it may concerne himselfe, as well as another*. Threats, as well as promises, Commandements as well as either; and that not some, but all the threats, all the promises, and all the Commandements. [k] *Comming* Psal. 119. 33, 34. [k] Ioh. 3. 21

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ming to the light readily, that his deeds may be made manifest.

Hee is willing to *know and beleeue*, what he should *doe*, as well as what he should *haue and hope for*. But the *hypocrite not so*, hee winketh with his eyes, and is [a] *willingly ignorant* of that sinne which he would not leaue, and of that dutie which he would not doe, and of that judgement which he would not feele. He is willing to know the promises of the Gospel, but willingly ignorant of the precepts of the Gospel, and of the conditions annexed to the promises.

[a] Mat. 13. 15
2 Pet. 3. 5.

2. Secondly, *His universall respect to Gods will*, is not only to know, *but to doe*, and to submit unto it in all things, willing to leaue and shun every sin; willing to doe every thing which he knoweth to be his duty; willing to beare patiently, thankfully, & fruitfully every correction wherewith the Lord doth exercise him. He disliketh

liketh ſinne in all. Hee loveth grace and goodneſſe in all. He would keepe a good conſcience in all acts of Religion towards God; and in all acts of righteouſneſſe and ſobrietie towards and amongſt men. He would forbeare not onely thoſe ſinnes to which his nature is not ſo much inclined, or to which his condition of life affordeth not ſo many temptations: but thoſe to which his nature and condition of life, doth moſt carrie him, he will croſſe himſelf in his deareſt luſt, namely, his darling and beloved ſinnes; his * *owne ſinne*, as *David* calleth it. Neither doth he indevour to abſtaine from thoſe vices which may bring loſſe, and are out of credit, which ſome men puniſh, and all men cry ſhame on: but ſuch as (through the iniquitie of the times) are in countenance with the greateſt, and practiſed by moſt; the forbearance whereof may *threaten and*

Chap. 12. *Section* 2.
Act. 24. 16

Pſa. 18. 23

Dan. 3. 18.
Acts 4. 19.

Chap. 12. Section 2.

and procure danger and discredit; the doing whereof may promise and performe much worldly gaine and honour. Moreover the upright man doth not only strive to doe those holy and vertuous actions which are in credit, and for his advantage in the world; but those also which may expose him to disgrace and [l] *losse even of his life* and livelihood. Hee also would abstaine as well from [n] *lesse evils*, even [m] *from appearance of evils*, as from *grosse sinnes:* And would so do the *greater things of the Law, as not to leave the other undone.* But the * *hypocrite* not so, there is *some sin* he will not leave, some dutie he will not doe, &c. Follow the opposition.

2. Secondly, an *upright man* is knowne by this. Where *God hath layd a speciall charge*, there *hee will have a first and speciall respect to it.* As to [n] *seeke the kingdome of God, and his righteousnesse* that [o] *one thing* necessary: and to

[l] Dan. 6. 10

[n] 1 Thes 5. 22.

Mat. 13. 10

*Mar. 6. 20

[n] Mat. 6. 33

[o] Luk. 10. 42

shew

shew a speciall of love to the house-hold of faith. To be first and most at home, reforming himselfe and his, [q] *pulling out the beame out of his owne eye.* To be most *zealous for matter of substance in religion*, and lesse *in matter of ceremony* and circumstance. Lastly, his chiefe care will be to apply himselfe to a [r] *conscionable discharge of the duties of his particular calling*; knowing that a man hath no more conscience nor goodnesse in truth, then he hath will and desire to shew it in the workes of his particular place and calling. The [s] *hypocrite* is contrary to all these.

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[p] Gal. 6. 10
Psal. 16. 2.
[q] Mat. 7. 5.
Mat. 23. 23.
[r] Luk. 3. 10 to 15.
1 Thes. 4. 12.
[s] Mat. 7. 3. 4. 5.
1 Tim. 5. 13.
2 Thes. 3. 11.

Thirdly, *the upright man indeavoureth to approve himselfe to God, as well in secret*, as openly; as well in the *inward man*, as in the outward; as well *in thought*, as in word and deed. But it is quite otherwise with the *hypocrite*, if he may seeme good to men, it is all he careth for.

Mat. 6. 2. &c.

Fourthly, the *upright man is*

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constant; his will is that he might [t] *alwayes* please God. He doth as well bethinke himselfe how to doe well in prosperitie, as in adversitie, and even then studieth how to bee able to hold out before God, if his state should alter. I doe not meane such a constancy as admitteth of no intermissions or stoppages in the open course of his life. A constant running *spring* may betweene two hils be stayed in his course for a time, by damming it up; yet the *spring* will approve it selfe to run constatly; for it will be still thrusting to get thorow, or get under; or, if it can doe none of these, it will raise it selfe in time (according to its strength) and get over all lets, and will beare downe all before it, and will run with a more full streame afterwards, by as much as it was before interrupted; *so it is with an upright man.* But the *hypocrite* is but by his and starts; as he [c] *calleth not on God*

[t] Act. 24. 16.

[c] Iob 27. 10

at

at all times, so it is with all other *his goodnes*, it is but as the [d] corne in stony ground, and amongst thornes, and as a morning dew, *it endureth for a season.*

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[d] Mat. 13. 21. 22. Hos. 6. 4.

Fifthly, An upright man is known by the causes from which all his good actions spring, and to which they tend, for these two, the *efficient*, and the *end*, denominate the action.

1. That which causeth the *upright man* to endevour to keepe a good conscience alway, is an *inward principle and power of grace*, causing him *through faith in* [q] *Christ*, in and from whom, as from *the roote of all grace*, he bringeth forth fruit; and from [r] *love*, and [s] *feare of God*, and from [t] *conscience of the Commandment* to doe the will of GOD. Not onely feare of wrath, and hope of reward causeth him to abstaine from evill, and doe good; but chiefly love of God, and conscience of dutie.

[q] Ioh. 15. 2. 5.
[r] 1 Cor. 9. 16. 17. 18. 2 Cor. 5 14
[s] Gen. 42. 18.
[t] 2 Cor. 2. 17.

Chap. 12. *Section* 2. When a man obeyeth of conscience and love to Christ.

Now, if you would know when you obey out of conscience of the Commandement, and from love of Christ; consider, 1. whether your heart and minde stand ready prest *to obey every of Gods Cōmandements* which you know, as well as any, and that because [a] *the same God* which hath given *one*, hath given *all*. If yea, then you obey out of Conscience. 2. Consider what you doe, or would doe, when *Christ*, and his *true Religion*, and his *Commandements goe alone*, and are severed from all outward credit, pleasure and profit. Doe you? or will you then cleave to *Christ*, and to the Commandement? Then love of Christ, feare of God, and conscience of the commandement was and is the true cause of your well-doing; especially, if you will, and indevour all this, when that all these are by the world cloathed with perill & contempt. 3. Consider *whether you can goe on in the strict*

[a] Iam. 2. 11

ſtrict courſe of godlineſſe alone, and whether you reſolve to doe it, though you ſhall have no company, but all or moſt goe in the way of ſinne, and withall perſwade thereunto. When you will walke with God *alone, without other company*, this ſheweth that your walking with God is for his ſake. So walked [h] *Noah*, and [i] *Eliah*, as he thought.

Chap. 12. *Section* 2.

[h] Gen. 7. 1.
[i] 1 Kin. 19. 14.

But the *cauſe of an hypocrites well-doing* is onely goodneſſe of nature, or good education, or meere civilitie, or ſome common gifts of the ſpirit, alſo ſelfe-love, ſlaviſh feare only, or the like. See this in [l] *Ahabs repentance*, in [m] *Iehu his zeale*, & *Ioaſh his goodneſſe*. *Ahabs* humiliation was only from a ſlaviſh feare of puniſhment. The zeale of *Iehu* was only from *earthly joy, and carnall policie*: for had it beene in zeale for God, he would as well have put downe the *Calves at Dan & Bethel*, as *to ſlay the Prieſts of Baal*.

What is the cauſe of hypocrites well-doing.

[l] 1 Kin. 12. 27.
[m] 2 Kin. 10. 16.

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And the goodnes of *Ioash*, it was chiefly for *Iehoiada's sake* whom he reverenced, and to whom he held himselfe beholding for his kingdome, and *not for Gods sake*. For the Scripture saith, that after *Iehoiadahs* death, his Princes sollicited him, and hee yeelded and fell to Idolatry, and added this also, he commanded *Zechariah the High Priest, Iehoiada's sonne* to be slaine, because hee in the name of the Lord reproved him for his sinne.

2 Chr. 24. 6. 17. 18. 20. 21.

Secondly, *the upright mans actions*, as they come from a good beginning, so they *are directed to a good end*; he propounde:h the *pleasing of God, and the glory of his Name*, as the direct, chiefe, and utmost *end*, not as if a man might not have respect to himselfe, and to his neighbour also, propounding to himselfe his owne and his neighbours good, as one end of his actions sometimes: but these must not bee propounded either

1 Cor. 10. 31.

either onely, or chiefly, or as the farthest and utmost marke, but onely as they are subordinate to these chiefe ends, and doe lye directly in the way to procure Gods glory. For so farre forth as a mans health, and well-fare both of body and soule, lyeth directly in the way to glorifie *God*; hee may in that respect ayme at them in his actions. Our Saviour Christ in an inferiour and secondary respect, aymed at his owne glory, & at the salvation of man, in the worke of mans redemption. *When he said, Glorifie thy Son; and prayed that his Church might be glorified*; here hee had respect *unto himselfe, and unto man*; But when he said, *that thy Sonne may glorifie thee*, here he made Gods *glory* his utmost end, and the onely marke *which for it selfe hee aymed at*. *Chap. 12. Section 2.* Ioh. 17. 1.

The *upright* mans ayme at his owne, and at his neighbours good, is not for themselves, as if

Chap. 12. *Section* 2.

his desire ended there; but in reference to God the chiefe Good, and the highest end of all things.

Indeed, such is Gods wisedome and goodnesse, that hee hath set before man, *evill* and *good*: *Evill*, that followeth upon displeasing and dishonouring him by sinne, that man might feare and avoyd sinne; *Good* & recompence of reward, that followeth upon faith and indevour to obey, that hee might hope, and be better induced to beleeve and obey. This GOD did, knowing that man hath need of all reasonable helps to affright him from evill, and to allure him to good. Now, God having set these before man, man may and ought for these good purposes to set them before himselfe. Yet the upright man standeth so *straight*, and *onely to God*, that (so farre as he knoweth his owne heart) hee thus resolveth, that if there were no feare of punishment, nor hope of reward: if

if there were neither *Heaven* or *hell*, he would indevour to please and glorifie God, even out of that dutie hee oweth to him, and out of that high and awfull estimation which he hath of Gods *Soveraignitie*, and from the entire love which he beareth unto him. He that ordinarily in doing of common and earthly busines (though they concerne his owne good) hath a will to doe them with an heavenly mind, & to an heavenly end principally, certainely he standeth well and uprightly resolved, albeit, in temptations and feares he doth not alwayes feele the said resolution. *Chap.* 12. *Section* 2.

But the *hypocrite* not so; *he onely or chiefely aymeth at himselfe*, and in his ayme serveth himselfe in all that he doth. If he looke to GOD S will and glory, as sometimes he will pretend, he maketh that but the *by*, and not the *main*: he seeketh Gods will and glory not for it selfe, but for himselfe; Mat. 6. 2. 5 16. 2 King. 10. 16.

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not for Gods sake, but for his *owne*. Thus did *Iehu*.

Sixthly, An upright man may know he is upright, by the effects that follow upon his well-doing.

First, his chiefe inquiry is, and *hee doth observe, what good commeth by it, and* [a] *what glory God hath had* or may *have; rather then what* earthly *credit and benefit he hath gotten to himselfe.* Or if this latter thrust in it selfe before the other (as it will oft-times in the best) he is greatly displeased with himselfe for it. The hypocrit not so: all that he harkeneth after, & is pleased with, after hee hath done a good deed, is what applause it hath amongst men, &c.

[a] Phil. 1. 12 20.

Secondly, when an *upright man* hath done a prayse-worthy action, he is not puft up with pride, and high conceit of his owne worth, glorying in himselfe; but *hee is humbly thankefull unto God. Thankefull*, that *God* hath enabled

enabled him to doe any thing with which he *will* be well-pleased, and accept as well done. *Humble* and low in his eyes, because of the manifold failings in that good worke, and because he hath done it no better; and because whatsoever good hee did, it was by the grace and power of *God*, not by any power of his own. Thus *David* shewed his *uprightnesse* in that solemne thanksgiving, when hee said, But *who am I, and what is my people, that wee should bee able to suffer so willingly after this sort, &c?* But it is otherwise with the *Hypocrite*: For either hee ascribeth all the glory of his good worke to himselfe; or if he seeme to be thankfull, it is with a *proud thankefulnesse*, like that of the *proud Pharise*, accompanied with disdaine of others, which in his opinion doe not so well as himselfe.

Chap. 12. *Section* 2.

1 Chro. 29. 13. 14.

Luk. 18. 11.

Thirdly, *the upright man* having begun to doe well, doth not

fee

Chap. 12. *Section* 2.

Phil. 3. 13. 14. 15.

Rev. 3. 17.

set down in his rest here, but *striveth to doe more, and to be better:* hee with the *Apostle forgetteth what is behinde, looking to what is* before, not thinking that yet hee hath attained to that he should doe. *So many as are indeed perfect and upright, doe thus.* But the *hypocrite*, if hee have some flash of common illumination, and some little taste of those things that concerne the Kingdome of heaven, and hath attained to a forme of godlinesse, hee thinketh that he hath enough, and needeth nothing. So did *Laodicea.*

Fourthly, The *upright* man though hee have done never so much good; yet, in point of merit, and of justification before God, in whole or in part, therby, *he wholly renounceth all that he is in himselfe, and all the good that he hath done*; knowing that it was but his dutie to have done it, and that what he did well, was by the assistance of Gods Spirit, & that in

in his best workes he came short of his dutie; and therefore* *relyeth wholly upon the mercy of GOD through the merits of Christ*: But the *hypocrite* is ready to challenge *God* upon the desert of his* *merits*.

Chap. 12. *Section* 2.
* Neh. 13. 22.
*Isa. 58. 3. Luk. 13. 26

Seventhly, the *upright* man, and the *hypocrite* are differenced *by their different affection and carriages, after that they are fallen into sinne*. For in many things *we sin all*. As the upright man did not commit his sinne with that full consent of will, & with that dexteritie, which the hypocrite may doe, and oft doth; but alwayes with some reluctation & opposition of will (though not alwayes felt & observed) in so much that he can say, *It was not hee, but sinne that dwelt in him*: so after hee is fallen into sinne, when he hath meanes to make his sin knowne to him, [b] hee doth not hide, excuse, or defend his sinne; or if he do, it is but seldome in comparison, and but faintly, and not long, his

Iam. 3. 2.
Rom. 7. 15. 17.
[b] Iob 31. 33.

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his cõscience smiting him when he doth it, or quickly after it.

Iob. 40. 3. 4. Iob. 42. 3, 6

An *upright man* will not bee much or long angry with any, that shall admonish him of his sinne, yea though an enemy shall by malicious railing call his sinne to remembrance, as *Shimei* did to *David*, even therein hee can see *God*, and can for the most part abstaine from revenge, and will worke his heart to godly sorrow for his sinne. But if any like *Abigail* shall, in wisedome, and love admonish him, he blesseth God that sent him, or her, hee blesseth and maketh good use of the admonition, and doth blesse the admonisher, and doth take it for a speciall kindnesse. Thus *David*, *a man according to Gods owne heart, as hee bewrayed humane frailtie* in his many and great fals; *so he gave cleare proofe of his uprightnesse*, sooner, or later, by his behaviour after his fals. He could say, and his repentance did

did prove it, that though, to his griefe and ſhame, ſometimes he departed from God; *yet hee did not wickedly depart from GOD.* Though upright men bee *tranſgreſſors*, yet they are * *not wicked tranſgreſſors*; there is great difference betweene *theſe two*: For, though there bee evill in their actions, yea in ſome of them *filthineſſe*, and groſſe iniquitie, *yet in their* filthineſſe *is not lewdneſſe*, as God complaines of *Iudah*, that is, *they are not obſtinate and rebellious*, ſtanding out againſt the meanes of purging and reclaiming them. For when God doth purge them by the rod of his mouth or hand, in admonition, and correction, they are willing to reforme whatſoever is diſcovered to be amiſſe.

Chap. 12. Section 2.
Pſa. 18. 21
* Pſa. 57. 5
Eze. 24. 13
Iob. 42. 6.

Moreover, Although the upright man may be oft drawne into a way that is not good, and often through his weakneſſe and heedleſneſſe, like the ſheepe, may fall

Chap. 12. *Section* 2. Psal. 36.2. 3.4.

fall into a ſtate that is not good; yet *hee doth not ſet himſelfe in a way that is not good*: nor yet like the ſwine, delighteth to wallow and lye in it. When an upright man is fallen, & is recovered out of his ſpirituall ſwoone, when he is well come to himſelfe, he is lik a man ſenſible of his bones broken or out of joynt; he is not well, nor at quiet, nor his owne man, untill he have confeſſed his ſinne, repented of it, asked pardon and grace, and made his peace with God; even, untill he bee well ſet and in joynt againe. An *upright man* is likewiſe like the *Needle of the Sun Dyall*, or of the *Mariners Compaſſe*, which may by violent motion, and jogging, ſometimes ſwerve to the *Weſt*, ſometimes to the *Eaſt*; but ſtandeth ſteady no way but toward the *North*, and if it be truely touched with a true *Loadſtone*, hath no reſt but in that *one North point*; ſo an upright man may,

may, through boystrous temptations, & strong allurements, oft-times looke toward the pleasure, gaine, and glory of this present world: but because he is *truely touched with the sanctifying Spirit of God*, he still hangeth, and inclineth to *God-ward*; and hath no quiet, untill he *standeth steady towards Heaven*. But it is not so with the *hypocrite*: He is in each particular directly contrary. I leave the full & particular application therof to your selfe to enlarge; for having much to write, I abbreviate as much as I may without obscuritie and defect. *Chap. 12. Section 2.*

Eighthly, You shall finde the most evident marke of uprightnesse from your *sense* of hypocrisie in you, and from your *conflict* with it: *The upright man is sensible of a great deale of hypocrisie, & guile in his heart*: Yea, so much, that oft-times hee doth make a question whether hee have any uprightnesse; and untill he have Gal. 5.17. Psa. 51.10.

brought

Chap. 12. *Section* 2.

brought himselfe to due triall by the ballance of the *Sanctuary* (the *Word & Gospel of Christ*) he doth feare he is an hypocrite. But there is nothing which hee would oppose more, nothing which hee complaineth of, or prayeth to God more against, than this *hypocrisie*, nor is there any thing that hee longeth after, laboureth and prayeth for more, than that he might *love and serve the Lord in sinceritie*: This was the *Apostles chiefe care*, that he might *approve* himselfe to be upright. All this plainly sheweth, that this man *would bee upright*; which thing to *will*, is to be *upright*. The *hypocrite* contrariwise, hee neglecteth to observe this guile, and hollow-heartednes in the things hee doth; or if he cannot but see it, he is not much troubled at it; but suffereth it to raigne in him: And as hee boasteth of his good actions, so likewise of his good heart, and good meaning in all that

1 Cor. 9. 26. 27.

that hee doth (except when his lewdnesse and hypocrisie is discovered to his face) *flattering himselfe in his owne wayes, till his iniquitie is found to be hatefull.*

Chap. 12. Section 2.

Psal. 36. 2.

Before I leave this, I will answer a question or two, concerning judging of *uprightnesse* by these markes.

Questions touching judging of uprightnes by these markes.

First, whether an upright man may at all times discerne his uprightnesse by these or any other markes?

Quest.

Ordinarily, if he will impartially compare himselfe with these evidences, *he may*. But *sometimes* it so happeneth that *hee cannot*: namely, in the case of *spirituall desertions*, when *God*, for his neglect of keeping his peace with him, is hid from him for a time, and when in his displeasure hee looketh angrily, and writeth bitter things against him. Likewise, when hee is in some violent and prevalent temptation, and thereby cast into a kinde of spirituall swoone,

Answ.

In what cases vprightnes is hardly discerned.

Chap. 12. *Section* 2.

swoone, and in such like cases. But a man must not judge himselfe to be dead, because when he is asleepe, or in a swoone, he hath no feeling, or sense of life.

Quest. Whether is it necessary, that a man should finde all these marks of uprightnesse in him, if hee be upright?

Answ. *No.* Albeit if he were in case to judge himselfe, and try himselfe thorowly, hee might finde them all in him, yet *if hee finde most, or but some of these,* he should stay himselfe upon those, untill he finde the rest.

A Caution in judging of any grace by many markes.

Take heed that you doe not as many hearers, and many readers do, when they heare and see many signes given of this, or any other needfull grace; If they cannot approve themselves by all, they will make a question whether they have the grace or no. One may give you twenty signes of naturall life, as Seeing, Hearing, Talking, Breathing, &c.

What

What though you cannot prove your life by all? yet if you know you feele, or breathe, or moove, you know you are alive by any one of these. *Chap.* 12. *Section* 2.

What is to be done when you cannot now find that you are upright, whereas heretofore sometimes you did hope that you were? *Quest.*

Doe not presently conclude you are an hypocrite; but *looke backe unto former proofes of uprightnesse*. And though you have for the present, lost your *evidence and assurance* of Heaven, yet give not over your *possession* of what you have, nor your hope. A man that hath once had possession of house and lands, if his state be questioned, will seeke out his evidence: and, suppose that he hath laid aside, or lost his evidence thereof, yet hee is not such a foole as to *give over his possession*, or his right: but will seeke till he find his *evidences*, or if he cannot find them, will *Answ.*

Chap. 12. *Section* 2.

Isa. 51.12

will *search the Records,* and get them forth thence. So must you in this case, you must seeke for your evidence againe. And intreat *your Lord* that he will please to give you a new *Copie out of his Court-roule in Heaven,* wherein both your name, & uprightnesse is written. Howsoever, * *cleave fast to God and to his promises.* Resolve not to dare to sinne wittingly, nor yet to give over your indevour to walke in his wayes; and you shall not be long, before you shall know that you bee upright: or if you attain not to this, yet be sure *the LORD will know you to be his,* though you doe not so certainely know that hee is yours. But of this more, when I shall speak of *peace of Conscience.*

* Act. 11. 23.

* Ioh 13. 15.16.

2 Tim. 2. 19.

Reply. But in trying *my uprightnesse,* I finde many of the signes of *hypocrisie* in me. I doe not finde my selfe to be so universall in my respect to all GOD's Commandements as I should; I doe not hate all

all sinnes alike, I finde my selfe inclined to some sinne more than other, and I am readier to neglect some dutie than other: I cannot so throughly seeke GODS Kingdome as I should, I am readier to finde fault with others, than to amend my owne, &c. I finde that I am not so constant as I ought to be in good duties, and I have too much respect to my selfe in all that I doe, and too little to Gods glory: In reading all the notes of hypocrisie, I find hypocrisie, nay much hypocrisie to be in mee: Must I not therefore judge my selfe to be an hypocrite? *Chap.* 12. *Section* 2.

No. For truth of uprightnesse may bee in the same person, in whom there is sense of much hypocrisie: Nay this, to feele hypocrisie with dislike; argueth truth of uprightnesse. Indeed if you felt not thus much, you might feare you were not upright. All that you have said (if it be true) onely *Answer.*

Chap. 12. Sect. 22.

onely proveth that you have hypocrisie remaining in you, and that you feele it. You must remember that I told you, that not the *having*, but the *raigning* of hypocrisie maketh an hypocrite. Besides, a man may have an *universall* respect to all Gods Commandements, and yet *not an equall* respect to all: If you see and bewaile your sinne, and fight against your hypocrisie when you feele it, assure your selfe you are no hypocrite.

Quest. What if a man finde indeed by these notes of hypocrisie, that it doth raigne in him?

Answer. He must know that *he is for the present hated of God, and in a damnable estate*, yet his state is *not desperate*. If the *hypocrite* forsake his *hypocrisie* & become upright, *he shall not dye* for his hypocrisie: if this be true of a sinners forsaking of all sinne, then, it is true of this sin particular, of forsaking his hypocrisie: but in the upright-

rightneſſe

rightnes wherin he liveth, *he shal liue.* What *Christ* said to hipocriticall and Luke-warme *Laodisea* that I say to all such: they must be *zealous*, they must amend and be *upright*: hypocrisie is as pardonable as any other sin, to him that is penitent, and that beleeveth in *Christ Iesus*, *Isa.* 1. 11. 16. 18.

Chap. 12. *Section* 3. Ezek. 18. 21. 22. Rev. 3. 19.

By this which I haue written, you may plainly see, (1) That you ought to be upright: (2) What it is to be upright. (3) Whether you be upright or no. It concerns you therefore to *hate* & avoid *hypocrisie*, and to *loue* & imbrace *sincerity* Which that you may doe; make use of these motives and meanes which follow in the next Sectiós

Section 3.

Touching dissuasiues from Hypocrisie, and motiues to uprightnesse.

IF you would abandon hypocrisie, consider the dissuasiues taken from

Dissuasiues taken from

Chap. 12. Sect. 3. evils of hypocrisie, where it raigneth.

taken from the *evills and mischiefes* that accompany it where it *raigneth*. And how *troublesome and noysome it is*, where it is, though it *raigneth not*.

First, *Hypocrisie taketh away all the goodnes of the best actions*. They are good only in name, not indeed The repentance and obedience of an *hypocrite* is none, *because it is fained*, his faith is no faith, *because it is not unfained*; his loue no loue, *because it is not from a pure heart without dissimulation*. Conceiue the like of all other graces and good actions of an hypocrite.

1 Tim. 1. 5

Secondly, *All the goodnes and actions of an hypocrite, are together with himselfe wholly lost*. Such as Preaching, Hearing, Praying, Alms-giving, building of Hospitals, Colledges, Bridges, &c.

Luk. 13. 25 Mat. 7. 22. Mat. 25. 11 12

Thirdly, *hypocrisie* (in whom it raignes) doth not only take away all goodnes from the best gifts & actions; and cause the losse of all reward from God, but it *poysoneth and*

Isa. 66. 3.

Chap. 12. Section 3.

and turneth the best actions into most loathsome and abominable sin: Insomuch that in those good works wherin the hypocrite seemeth *to make hast to heaven*, he doth *run post to hell*. For such allowed hypocriticall holines is [a] *worse* than professed wickednesse; it is so odious in Gods eyes, and nostrils, that for it hee will plague those, in whom it ruleth, with his severest judgements. For the hypocrisie of men professing the trueth, doe bring [b] the *name, religion*, and *best services* of *God* into disgrace and contempt: and causeth the best actions and best men to bee suspected. For such as haue not spirituall wisdome to judge rightly, doe stumble hereat: and forbeare the sayd good actions, and exercises of Religion and the company of those that be religious, ignorantly judging all of that Religion to bee such. Besides, *Hypocrisie is high treason against God*; for it is a guil-

[a] Rev. 3. 15.

[b] Rom. 2. 24.

Chap. 12. Section 3. Psa. 78. 36

ding over, and setting the Kings stamp upō base mettal. It is tempting and mocking of God to his face. A sinne so abominable, that his holy justice cannot endure it.

Gods just judgements upon hypocrites.

Fourthly, Gods judgements on such hypocrites are manifold: [a] *For this cause God giveth them over to beleeue lyes*, even Popery, or any other damnable error or heresie. Hence it is that God giveth them over many times to fal from good in [*] seeming, to evil in profession; and thence, from evill to worse, even unto [*] *final Apostasie*. And at last when *God taketh away an hypocrites soule*, he is sure not only to lose his *Hope* (which addeth much to his *Hell*) but to be made to *feele that which hee would not feare*, being ranked with those [b] *Sinners* which shal be punished with the greatest severity *in the eternall vengeance of hell-fire*. For after that an hypocrite hath *played the civill and religious man for a while, upon the stage of this World*, his

[a] 2 Thes. 2. 10. 11. Heb. 6. 5, 6
[*] Luk. 8. 18
[a] Heb. 10. 25, 26. Iob 27. 8.
[b] Mat. 24. 51

his laſt Act, when his life is ended is to be indeed, and to *act to the life, the part of an incarnate and tormented Divell.* He ſhall haue his portion with the [c]*Divel* & his *Angels,* [d]*When feare hath ſurpriſed the hypocrites, who ſhall dwell with devouring fire? Who ſhal dwell with everlaſting burning?* Saith the Prophet. Happy were it for them if this warning might fright them out of this their ſinne.

Chap. 12. *Section* 3.

[c] Mat. 25. 41

[d] Iſa. 33. 14

Conſider likewiſe; that *Hypocriſie* doth much harme, even there where it doth not reigne, and that more or leſſe, according as it is more or leſſe mortified.

Diſſwaſiues taken from the evils of hypocriſie, though it doe not raigne.

For firſt it *bringeth the ſoule into a generall conſumption of grace, no ſinne more.* Secondly, *it blindeth the minde, and inſenſibly hardeneth the heart, no ſinne more.* Thirdly, *it maketh a man ſlight and overt in the beſt actions.* Fourthly, it *cauſeth fearefull declining and falling backe.* Fifthlie, it *deprives a man of peace of*

Chap. 12. *Section* 3.

Conscience, in such sort, that a *spirituall Physician* can hardly fasten any hope or comfort upon him, on whose conscience doth ly the guilt of hypocrisie; yea, hardly upon him that doth but feare he is guilty: For he putteth off all the remembrance, of his good affections and actions; saying, all that I did, was but hypocrisie. Sixthly, & lastly; Besides that, it bringeth *many temporall judgements, it causeth that a man* [e] *loseth many of his good workes done in Hypocrisie*, though through Gods mercy he lose not himselfe, which not losing himselfe is, because hee is found in Christ, Christs Spirit of uprightnesse raigning in him.

[e] 2 Ioh. 8. 1 Cor 3. 15

Motives to uprightnes.

Now to induce you to love uprightnes, and to labor to be upright; *Consider the good which accompanieth uprightnes*: First temporall and outward: but secondly and chiefly, that which is spirituall, eternall, and inward.

Motives from temporall benefits. 1 Tim. 4. 8

Vprightnesse hath the [a] *promises*

miſes of this life: It is a meanes to keepe off [b] *Iudgements*, or in due time to remouethem. *If affliction like a darke night* over-ſpread *the upright, for their correction* & try-all for a time, yet *light is ſowne for them, and in due time will ariſe unto them.* The upright cannot want health, wealth, friends, or any thing that can be [d] *good* for them. Moreover, this *uprightnes* doth not onely *prouide well for a mans ſelfe, but if any thing can leaue a bleſſing, and a good portion to his* [e] *Children and to his Childrens Children, Vprightes will.* The *holy Ghoſt*, ſaith, *the generation of the upright ſhall be bleſſed*

Chap. 12. *Section* 3.

[b] Pſa. 91. 9 10, 14. Pſa. 97. 11.

[d] Pſal, 34. 9, 10.

[e] Pro. 20. 7. Pſ. 112. 2.

The ſpirituall bleſſings which belong to the upright, are manifold.

Motiues to uprightnes taken from ſpirituall benefits.

1. The upright man is Gods *favorite* even his* *delight.*

* Pro. 11. 20.

2. He is hereby [c] *aſſured of his Salvation.* For although an upright man may fall into many grievous ſinnes, yet [d] *preſumptuous*

[c] Pſa. 15. 1, 2.

[d] Pſa. 19. 13.

Chap. 12. *Section* 3.

eus sinnes shall not reigne over him, hee shall be kept from the great transgression, he shall never sinne the sinne unto death; Yea, he shall be kept from the dominion of every sinne:

3. By uprightnes a man is *strengthened in the inward man*, it being [d] that *Girdle* that buckleth and holdeth together the maine peeces or the compleat armor: Nay, *it is that which giveth proofe to everie piece of that armor*, it strengthneth the backe and loynes; yea, the very heart of him that is begirt with it.

Iob 19. 25

[d] Eph. 6. 14

4. He that is upright, *is sure to have his* [e] *prayers heard*, and to bee made able to *profit by the Word of God*, and by all his holy Ordinances, [f] *Doe not my words* (saith *God*) *doe good to him that walketh uprightly?*

[e] Ier. 29. 13

[f] Mic. 2. 7.

5. *The upright mans services to God in* prayer, hearing, receiving Sacraments, &c. though performed with much weakenesse and im-

imperfections, *shal through Christ be accepted of God.* Nay, where there is not power, § *the will of an upright man is taken for the deed*; and where there is power and deede both, even there the uprightneſſe and readines of the will is taken for *more then the deed*, according to that commendation of them, who were fayd not onely to doe, *but to be willing* a yeare agoe. For many doe good things, which yet doe them not with an upright will, and ready minde.

Chap. 12. *Section* 3. 2 Chr. 30. 18, 19, 20. § 2 Cor. 8. 12. 2 Cor. 8. 10

6. The *upright man hath alwayes matter of boldneſſe before men.* He can make an *Apologie* and *Defence* for himſelfe againſt the ſlanders of wicked men, and againſt the accuſations of Satan; who are ready upon every ſlight occaſion, to hit him in the teeth, and ſay, hee is an hypocrite, and that all which he doth, is but in hypocriſie; but hee can give all them the lye, that charge him

Act. 23. 11 Act. 24. 14 15. 16.

Chap. 12. Section 3.

with dissimulation or hypocrisie. He knoweth more of his hypocrisie than they can tell him; he findeth fault with it, and accuseth himselfe for it, more than they can doe; yet this he can say, he alloweth it not, he hateth it, and his heart is upright towards God

*Iob 31. 35,36.

He careth not though *adversaries write a booke against him. Iob 19.23,24,25. He hath his defence; if men will receiue it, they may: if not, he dareth to appeale to *Heaven*; For *his Record is on high*: Hee hath alwayes a

†Iob 16. 19.

†*witnesse both with him*, and in *Heaven* for him.

2 Cor. 1. 12.

7. Vprightnesse is an excellent *Preventer*, and *Curer* of despaire, arising from accusations of *Conscience*; even of a wounded *Spirit*, of which *Salomon* saith: Who can beare it? For either it *keepeth it off*, *Iob* 17.5.6. Or if it be wounded, this Vprightnesse in beleeving, and in willing to reforme and obey, is a most

most soveraigne meanes to cure and quiet it, or at least it will allay the extremity of it. *Chap.* 12. *Section* 3.

Not but that an upright man may haue trouble of minde, and that in some extremitie; but hee may thanke himselfe for it, because he will not see & acknowledge that Vprightnesse which he hath; and doth not apply it, nor cherish it; which if he would doe, there is nothing would answer the accusations of his accusing Conscience, nor bring more feeling comfort to the soule sooner or better than this will.

8. The *Vpright man hath an Holy boldnesse with God.* When *Abimelech* could say, *In the integritie of my heart, and innocencie of my hands I haue done this*, he had boldnesse to expostulate and reason his case with God. An upright man in his sickenesse, or in any other calamity; yea, at all times, when hee needeth Gods helpe, can be bold to come before Gen. 20. 2.

Chap. 12 Section 3.

fore GOD notwithstanding his *sinne that hangeth so fast on*, his originall sinne, and his many *great actuall transgressions*. So did *Hezekiah* upon his death-bed (as he

*Isa. 38. 3. thought) saying, *Remember O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done good in thy sight.* So did *Nehemiah*,

[a] Nehe. 13 22. saying, [a] *Remember mee O my GOD concerning this, and spare me according to the greatnesse of thy mercy.* This uprightnesse giveth boldnesse with God but without all Presumption of merit, as you see in good *Nehemiah*.

9. Lastly, Whatsoever the *upright mans beginning was*, and whatsoever his changes have bin in the times that have gone over him, both in the outward and inward man in his progresse of Christianity; marke this [b] *his end shall be peace*. The *last, and everlasting part* which he shall act indeed,

[b] Ps. 37. 37

deed, and to the life, [c] *is everlasting happines.*

And, to contract all these motiues into a short, but full summe, *The Lord is a Sunne and Shield. The Lord will giue grace and glory. No good thing will hee withhold from them that walke uprightly.*

Chap. 12. Section 4.

[c] Pro. 28. 18

Psa. 84. 12

SECTION 4.

Touching meanes to subdue Hypocrisie and to nourish uprightnesse.

IT remaineth now that you should know by what meanes you may abate and subdue hypocrisie, and may get, keepe, and increase this grace of uprightnesse.

Meanes against hypocrisie, and for uprightnes.

First, you must, (by a due and serious consideration of the dissuasiues from hypocrisie, and motiues to uprightnesse) *worke your*

Chap. 12. Section 4.

your heart to a loathing and detestation of the one; and to an admiration, loue, and hungring desire of the other. And withall by this meanes you must *worke your heart to a resolution by the grace of God to be upright.* This must first be wrought, for untill a man stand thus affected, & resolved against hypocrisie, and for uprightnesse, hee will take no paines to be rid of the one, or yet to get the other.

Secondly, you must *be sensible of that Hypocrisie which yet is in you, and of the want of uprightnesse* though not altogether, yet *in great part*; For no man will be at cost and paines to remoove that disease wherof he thinketh he is sufficiently cured, though indeed hee did judge it to be never so dangerous; nor yet for to obtaine that good of which he thinketh that hee hath enough already. though hee esteeme it never so excellent.

Hi-

Hitherto both in the motives and meanes, I haue endeuoured to gaine the *will* to will and resolue to be vpright, and to bee willing to vse all good meanes to be vpright. Now those meanes that will effect it, follow. *Chap.* 12. *Section* 4.

Thirdly, doe your best to root out those vices that beget and nourish Hypocrisie. Then plant in their roome those graces which will breed and feed vprightnesse.

The chiefe vices are *Ignorance, and vnbeleefe, Selfe-loue, pride*, and an *irresolved & vnsetled heart*, vnstable and not firmely resolved what to chuse, whereby it wavers, & is *deuided* betweene two obiects, *dividing the heart between* [n] *God, and something else*, whether it be false gods, and mans selfe, or the world; whence it is, that the Scriptures call an Hypocrite a man that hath *an heart and an heart*, one that is, [o] *double minded*.

[n] Zeph. 1. 5

[o] Iam. 4. 8.

The graces which breed and nou-

Chap.12. Section 4. The graces that breed and nourish uprightnes.

nourish uprightnesse, are, *a right knowledge of GOD and of his will, and faith in him; Selfe-denyal, Humility*; and lowly mindednesse; *Stability*, and *oneenesse of heart*, and that to God-ward.

For, the more *cleare light* you can get into your *minde*, the *more truth* you shall haue in your *will*. And when you can so deny your selfe, that you can quite goe out of your selfe, and *first give your selfe to Christ, and unto God*, then there will follow readinesse of minde, and heartinesse of will, to doe whatsoever may please God. Also the more *humilitie* you haue in your minde, the more *uprightnesse* you shall haue in your heart: For *while the soule is* P *lifted up, that mans heart is not upright in him*, saith the *Spirit*. Lastly, when *your eye is single*, and your *heart one*, and undivided, you wil not allow your selfe to be in part *for God*, and in part *for Mammon*, in part *for GOD*; and

2 Cor. 8:5. 10.11

P Hab 2.4.

Mat. 6:22. 23,24.

and in part *for your lusts*, whether of the flesh, or of the world, or of pride of life, you will not give your name and lips to God, and reserue your heart for the world, the flesh, or the Diuell; But by your will, God shall be all in all unto you. *Chap.* 12. *Section* 4.

Fourthly, if you would be in earnest and in truth against sin, and for goodnesse, you must *represent sinne to your thought as the most hurtfull, hatefull, and most loathsome thing in the world*: and most *represent the obeying and doing of Gods will unto your mind, as the best and most profitable, most amiable, most sweet, and most excellent thing in the world*: Hereby you may effect your heart with a through vexation, and *loathing of sinne*, and with an hearty loue and *deliobt in Gods Commandements*. If you doe thus, you cannot chuse but shunne sin, and follow after that which is good, *not in seeming* onely, but *indeed*. Gen. 39. 9. Psal. 19. 7, 8, 11. Ps. 119. 72. Psal. 119. 97.

Chap. 12. Section 4.

indeed and in truth with all your heart. For a man is alwayes hartie, against what hee deadly hateth, and for what he dearely loveth.

Fiftly, if you would be sincere, and doe all your actions for *Gods* glory, and for his sake, *you must*, by the light of Gods Word, and *workes, fully informe and perswade your selfe of GODS Soveraignty and absoluteneſſe*, and that because hee is the *first* absolute and chiefe good, he must needs be the *last*, the absolute and chiefe end of all ends. For he that is *Alpha*, must needs bee the *Omega*, of all things. Sith all things are *of God*, and sith hee made all things for himselfe; therefore you should, in all things you doe, be upright, intending ¶ *GODS glory* as your principall and utmost end in all things.

Revel. 1.8
Rom. 11. 36

Rev. 4. 11.
¶ 1 Cor. 10. 28. 31.

Sixthly, *Consider oft and seriously*, that how close and secret soever *hypocrisie* may lurke, yet it

cannot

cannot bee hid from the eyes of God, r *With whom you have to doe.* and before whom you walke; f *Who will bring every secret thing to Judgement.*

Wherefore take continuall notice, that you are in the eye of *Gdd that* t *made your heart,* who requireth *truth of heart,* who perfectly knoweth the guile or truth of your heart. This will much further your uprightnesse; for who can dare to double and dissemble in the presence of his *Lord* and *Judge,* who knoweth his hollownesse and dissimulation better than himselfe?

Seventhly, *Unite your selfe more and more strongly unto your head Christ Iesus,* by all good meanes. Goe so out of your selfe, that you may every day be more and more *in him.* Wherefore *grow daily in faith, and hope in him, Whence as by Corduit pipes, you shall more and more partake of his fulnesse,* u *even grace answerable*

Chap. 12. *Section* 4.
r Heb. 4. 12 13
f Eccle. 12. 14
t Psa 94 9 10. 11. Psa. 51. 6.
Phil. 3. 8. 9 10, &c.
u Ioh. 1. 12 16

Chap. 12. *Section* 4.

Isa. 53, 9.

Ioh. 15. 5.

rable to his grace in *kinde*, though *not in full measure*, for though you are not capable of the fulnes of the uprightneſſe of Chriſt, in whoſe mouth was found *no guile* Yet you ſhall haue a meaſure of uprightneſſe proportionable to your faith. For as the *branch* partaketh more of the *Vine*, ſo it draweth more ſappe, and beareth more good fruit.

Eightly, *You muſt*, with an holy jealouſie of the deceitfulneſſe of your heart, *examine your ſelfe often*; not onely of what you haue done, and now doe, but of the manner how, what moveth you, and why, as you may ſee before in the markes of uprightneſſe. *Lay your ſelfe oft to the rule of uprightneſſe*, ſcil, *the will of God*, and (finding your ſelfe faulty) ſtudy, and aſſay to amend, and be upright, and that to the utmoſt of your power.

Ninthly, *Exerciſe that meaſure of uprightneſſe which you haue*, and

and bee *more thankefull* for the little you haue, *than discouraged* as many are, becauſe they haue no more. If you finde your ſelfe upright, be abundantly thankefull, and reſolue to keepe and increaſe it by all meanes. *Keep your heart thus with all diligence*; then, as all other graces, ſo this of uprightneſſe will increaſe in the uſing. *Chap.* 12. *Section* 4. Pro. 4. 23.

Tenthly, and laſtly; uſe the meanes of all meanes, the *Catholicon* for all graces, which is *Prayer*. Thinke not to gaine uprightneſſe by the power of your owne might: but in the ſenſe of your inſufficiencie, repaire oft to *God* by praier, even to him whomade your heart, in whoſe hands your heart is, who beſt knoweth the crooked windings and turnings of your heart, who onely can amend and ſet ſtraight your heart: Who, becauſe he delighteth in an upright heart, and hath commanded you to ſeeke it in the humble

Chap. 13. Section 1. Pſ. 51. 10. Pſ. 119. 80

bleuſe of his meanes, will aſſuredly giue it. Thus prayeth *Dauid*; *Renew, O Lord, a new ſpirit within me*; And, *Let my heart bee ſound in thy Statutes.*

CHAP. XIII.

Of lawful care, and of freedom from taking thought.

SECTION I.

NOw when you haue had a holy care to walk with GOD in uprightneſſe, according to the foregoing directions: *It remaineth that you free your ſelfe of all other care, and that you reſt holily ſecure in God: enjoying your moſt bleſſed peace with him*, according to that *golden* ſaying of the *Apoſtle. Be carefull in nothing, &c.* Philip. 4. 6, 7.

For

Chap. 13. *Section* 1. Μέριμνα. Μεριμνάω.

For understanding hereof, know that the Greeke *Nonne*, and *Verbe*, which signifie *care*, or *to take care*, are taken indifferently in *Scripture*, either for *lawfull*, or *unlawfull care*. Now because unlawfull care is more care than GOD requireth; our last *Translaters of the Bible*, whensoever there was neede to expresse a difference betweene it, and lawfull care, doe render it *Carefulnesse, to be carefull, or to take thought*, As in this place, and *Matth.* 6. 25. *Matth.* 10. 19. *Luke* 10. 41. 1 *Cor.* 7. 32. and elsewhere.

But when these words must be understood of a *Lawfull care* they are translated *Care*; not *carefulnesse*, or to *be carefull*. As 1 *Corin.* 12, 25. 2 *Cor.* 11. 28. *Phil.* 2, 20. 1 *Pet.* 5. 7. and elsewhere.

The *Care* which is Commanded, and *Carefulnesse* which is forbidden, differ thus;

Care

Chap. 13. Section 4. A description of lawful Care.

Care is an act of Wisedome, taking up the understanding faculties chiefly, whereby, after that a man hath rightly judged what he ought to doe, what not, what good hee is to pursue, and what evill is by him to be shunned, or removed; he, accordingly, with more or lesse intention and eagernesse of minde, as the things to be obtained or avoyded, are greater or lesse, is provident to finde out, and diligent to use lawfull and fit meanes for the good, and against the evill, and that with all warines and circumspection; that hee may omit nothing that may further him, nor commit any thing that may hinder him in his lawfull designes; Which, when he hath done, hereseth quiet, and careth no further, casting all care of succes upon God to whom it belongeth, expecting a good issue upon the use of good meanes, yet resolving, howsoever, to submit his will to Gods will, whatsoever the successe shall be.

Carefulneses is an act of feare,

and

and distrust, taking up not onely the head, but chiefly the heart, to the very dividing and disturbance thereof, causing a man inordinately, and over-eagerly to pursue his desires, perplexing himselfe likewise with doubtfull and fearefull thoughts about successe.

Chap. 13. Section 1. A description of carefulnes.

Lawfull care may bee called *a provident care*, and *care of the head.*

Carefulnesse may bee called *a distrustfull care, a carking care, or a taking thought of the heart.*

This *provident care* is not onely lawfull, but necessary; For without it, a man cannot possibly bee secure, nor can have hope of good successe.

Pro. 6. 6. 7. 8.

This *provident care* is commended to you, in the examples of the most industrious, and most provident brute creatures: and in the examples of the most prudent men.

As of [a] *Iacobs* care of his safe-

[a] Gen. Cap. 32. & 33.

Chap. 13. *Section* 1.

tie, how to escape the rage of his brother *Esau*. Of [b] *David* and *Salomon*, in preparing and building the *Temple*. Of [c] Saint *Pauls care* of the *Churches*; of the [d] *Corinthians* care and studie to reforme themselves; of the good [e] *Noble Womans* care to entertaine the good *Prophet*; of the [f] *Good wives*, and good housewives care of well ordering and maintaining her family. The like you have in the examples of the *care of godly* [g] *unmarried men and women*, whose care was how to please God, and that they might be holy both in Body and Soule: and of *Mary*, who *cared for that one thing needfull*.

[b] 1 Chr. 22. 2 Chr. cap. 2. & 3. & 4.
[c] 2 Cor. 11. 28.
[d] 2 Cor. 7. 11.
[e] 2 King. 4. 10.
[f] Pro. 30. 13. &c.
[g] 1 Cor. 7. 32. 34.
Luk. 10. 42

Moreover, you are *Commanded this provident care*, namely, To *study to bee quiet, to be no busie-body, not idle*: but to *labour in a lawfull calling, the thing that is good*. Also to [h] *Walke honestly towards them that are without*. To [i] *indevor* so to walke towards Gods

[i] 1 Thes. 4. 11.
Eph. 4. 28.
[h] 1 Thes. 4. 12.
[i] Eph. 4. 3.

Gods people that *you keepe the unitie of the Spirit in the bond of peace.* To [k] *provide for your owne.* To [l] *give diligence to make your calling and election sure.* To [m] *studie to maintaine good workes.* But amongst all, you are commanded *chiefly to seeke the Kingdome of God & his righteousnesse*, as the best meanes to rid you out of all unlawfull care.

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[k] 1 Tim. 5. 8.

[l] 2 Pet. 1. 5.

[m] Tit. 3. 8.

[n] Mat. 6. 33

The properties of provident care are these.

Properties of provident Care, whereby it is differenced from carefulnes.

First, the *subject or seat* wherein provident lawfull care resideth, *is the head*; for that is the seat of understanding, wisdome, discretion, fore-cast; But carefulnesse is chiefly seated in the heart.

Secondly, *provident godly care is alwayes about good and lawfull things*, it hath a good object, and good matter to worke upon, and to be conversant about, propounding alwayes some good thing to bee the end, which it would

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compasse. It is not a *care about evill*, as how to [o] *make provision for the flesh to fulfil the lusts thereof*, like the [p] *Carefulnesse of Amnon* to defile his Sister *Tamar*; nor like [q] *Ahabs* & *Iezabels* carefulnesse for *Naboths* Vineyard and life. Nor yet like [r] *Absalons* carefulnesse, how to usurpe his Fathers Kingdome; nor like [s] *Hamans*, how to destroy the *Iewes*, nor like the carefulnesse of [t] *Darius Princes*, how to entrap *Daniel*; Neither is it like the carefulnesse of those of whom *Salomon* speaketh, [u] *who cannot sleepe unlesse they doe mischiefe.*

[o] Rom. 13. 14.
[p] 2 Sam. 13. 2.
[q] 1 Kin. 21.
[r] 2 Sam. 15
[s] Hest. 3. 9.
[t] Dan. 6. 5.
[u] Pro. 4. 14

Thirdly, *This holy prudent care maketh choyce onely of lawfull meanes, to obtaine that lawfull thing which is cared for.* *David* had care of his owne life; therefore he gat intelligence from [x] *Ionathan* of *Sauls* evill purposes towards him; He did [y] *flie* and hide himselfe from *Saul*; but would by no meanes *lay violent hands upon*

[x] 1 Sam. 20. 1.
[y] 1 Sam. 24 3. 4. 5. 6. 7.
[z] 1 Sam. 6. 10. 11.

upon his annointed Lord and King; Chap. 13. Section 1.
though he had faire opportunities, and strong solicitations to kill him, he falling twice into his power, and was earnestly called upon by his servants to dispatch him.

Observe likewise *Iacobs* care to save himselfe, and all that he had, from the fury of his brother *Esau*; he used onely apt and lawfull meanes. For though a mans intention be never so good, and the thing cared for be good, yet if the meanes to get it be unlawful, that care is naught. To care how to provide for your selfe, and for yours, is in it selfe good & needfull; but so to care, that you run to unjust and indirect meanes, it maketh it evill. *To care how to be saved, is an excellent care*, but when you shall seeke to attaine it by wayes of your owne, or of other mens inventions: as by Idolatrous worship, and voluntary Religion, or looking to be saved

Gen. 32.

Gen. 33.

Chap. 13. Sect. 1. Col. 2. 18. &c. Rom. 3. 7. 8.

ved by your owne workes, by Purgatorie, Popes Pardons, and Indulgences, as the *Papists* doe, *this is a most sinfull carefulnesse.* To care how to bring *glory to God is the best care*, but if any man, *for* to procure it, *use lying for GOD*, or any other unlawfull meanes, it is an *unholy care.*

Fourthly, This *provident holy care is a full, and impartiall care*, even, of all things belonging to a mans care. It is not such a *care* of the *body* and *state*, as causeth neglect of the *soule*. Neither is it such a *care* of the *soule*, as is with neglect of the 2 *body, life, state*, or *name*. It is not such a *care* of the *private* as to neglect the *publike* good, or of the *publike*, so as to neglect the *private*. It extendeth it selfe to *whatsoever God* hath committed to our *care*, both for our selves and others. Those who care onely for themselves, & for the things of this life, *sinne in their care*. Likewise those who seem to care onely

2 1. Tim. 5. 23.

onely how to pleaſe God, and to ſave their ſoules, yet wittingly or careleſly neglecting their bodies and affaires of their families belonging to their place, or the cómon good of others in Church or Common-wealth, all theſe are *partiall, and doe ſinne in their care.* All worldlings and ſelfe-loving men offend in the firſt kinde. All ſuperſtitious, & indiſcreetly devout men offend in the ſecond kinde: As not onely Papiſts in their Popiſh cloyſtering up men and women, and in their whipping and cruell macerating their bodies, and in their penitentiary Pilgrimages, and in other acts doe, [b] *not ſparing the body*, but alſo all ſuch, who for devotion ſake neglect the neceſſary duties of their particular calling. (*Chap.* 13. *Section* 1. [b] Col. 2. 23.)

Fifthly, *Care of providence, is a diſcreet and well-ordered care*; It putteth difference betweene things more or leſſe good, and betweeen things neceſſary or not

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necessary, betweene things more necessary, and lesse necessary. In all things it would keepe *first due order*, then *due measure*. First, *caring more for GODS glory*, as [c] *Moses*, and [d] *Paul* did, who cared more for the glory of GOD than for their own lives and honours, yea, if they had beene put to it, than for their owne salvation. Next, it *careth for that one thing needfull*, how the soule may be saved in the day of the Lord. As any thing is best, or more needfull for the present, that is cared * *first, and chiefly* for. If all cannot bee cared for, the lesse worthy things, the lesse necessary for the present, & those things to which a man is least bound, shall be omitted.

[c] Exod. 32. 12. 32.
[d] Rom. 9. 3
Luk. 10. 42
* Mat. 6. 33.

Secondly, As provident care doth through discretion keepe due order, for it is an ordinate care, *so it keepeth due measure, seeking Spirituall and Heavenly things with* ° *more diligence and zeale*

° 2 Pet. 1. 5.

zeale than those that bee temporall and earthly, caring for the things of this life with great moderation, without eagernesse, and greedinesse of desire, alwaies proportioning the care to the goodnesse and worth of that which is to be cared for. Now because the world is to be loved and used as *if we loved and used it not*, it being of little worth in comparison: therefore the cares about it, in comparison of the best and most necessary things must bee, as if you cared not.

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1 Cor. 7. 31. 32.

Then *cares of the things of this life are inordinate* and immoderate, when they will not give men leave to take the *e comforts and naturall refreshings of this life*, as sleepe, meate and drinke, and other needfull and lawfull recreations: but especially when they hinder them from *f exercise, g profitable use, or due performance of religious duties.*

When cares of this life are inordinate.

e Eze. 5. 12

f Mat. 22. 5

g Mat. 13. 21. 22. Ezek. 33. 31. 32. Mat. 6. 21.

2. Secondly, when they are *first*

Chap. 13. Section 2.

and chiefe in a mans thoughts, the minde alwayes running upon them.

3. When they *cause a man* (out of his over-much *haste to be* rich and to enjoy the world) *to*

Pro. 28. 20 22

use unlawfull and indirect meanes, or to enter upon dealing and trading beyond his skill, stocke, and meanes well to manage the same.

4. When they cause a man *so to minde his worldly businesse*, that he thinketh *nothing well don*, or safe, *if his eye or hand bee not in it*, and if it be not in his owne custody; albeit there is cause why others should bee used, and intrusted with it.

Sixthly, *this holy provident care knoweth, as about what, and how, so how farre to care.* It knoweth its limits how farre to goe, and where to stay. Namely, when it hath chosen a lawfull object to

2 Tim. 1. 12.

bee conversant about, and hath found out and used lawfull meanes,

meanes, and applyeth it selfe to one thing as well as another, in due order and measure, it stayeth there, caring no further; but *waiteth patiently Gods pleasure for good successe*, casting all care of event and successe upon God by prayer and supplication with thankesgiving. *Chap.* 13. *Section* 1. Psal. 37. 7.

SECTION 2.

Of Carefulnesse and taking thought.

BY all that hath been written in the former Section, you may see that although you may and must *care* for many things, according to the directions there given; yet you must as the *Apostle* saith, Bee *carefull* in nothing.

This is now the point to be insisted on; *God would have none of his servants and children to care inor-*

Chap. 13. Section 2. Gods children should not take thought, or be carefull.

inordinately about any thing, nor yet, (when in obedience to his Commandement, and due obſervance of his providence, they haue diligētly uſed lawfull means for things lawfull and haueable) *that they ſhould care at all about the iſſue or ſucceſſe.* Hee would not that they ſhould ſuffer their minds to hang in doubtfull ſuſpence and feare there-about; but would that they ſhould *roule themſelues and their affaires upon him*; whether it be in the matter of their ſoules, or bodies of the things of this life, or of that which is to come. God freeth them from all carefulneſſe, and would that they ſhould free themſelues here-from.

Pſal. 37. 5.

God would haue you uſe all good meanes for this life, but *without taking thought for to morrow* about *what you ſhall eate, what you ſhall drinke, what you ſhall put on*; or what ſhall become of you and yours another day.

Mat. 6. 25. 28. 31. 34.

He

He would not haue you to be so distrustfull of him, as to take the care of afterward, the care of succesſe from him upon your selfe, eating out your heart with *doubt* and *feare* till you finde it. But his will is, that when you haue done what you can, with a chearefull and ready mind, that you should leave the whole matter of good, or ill succesſe to *his care*. *Chap. 13. Section 2.* Luk. 12. 22 29. Pſa. 55. 22. 1. Pet. 5. 7.

In like manner, *GOD would haue you to vſe meanes to ſaue your ſoule*: but when you haue so done, and continue so to doe; he would haue you *care* no further. He would not haue you to doubt and feare that all shall be in *vaine*, and to no purpoſe, or that you shall not be saued notwithstanding. He would not that you should discourage and enfeeble your heart * *by taking thought* about the issue of any trialls and temptations that may befall you before they doe come, for, that is *vaine*, nor yet when they doe Pſa. 73. 13. * Mat. 10. 19. Mat. 24. 6.

come,

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come, for, that is *needlesse.*

In such cases you need onely to serve GODS providence in the use of the present meanes of Salvation gaining as much grace and strength as you can against such times, improving that grace and strength which you have in such times of tryal: but touching *successe*, either how much grace and comfort you shall have, or when you shall have it, and whether you shall hold out in tryall in the evill day, or be saved in the end; you must not trouble your selfe through doubtfull and distrustfull feares: You must trust God with these things also.

Ioh. 14. 1. 27.

For our *Saviour* prohibiteth *his Disciples all trouble*, that might arise *through feare of ill successe* in the profession of Christianity. And S. *Paul* easeth himselfe of this trouble and feare, committing his soule, and the issue of all his tryalls unto GOD, (saying,

a 2 Tim. 1. 12.

a *I know whom I have trusted, and.*

I am assured that he is able to keepe that which I have committed to him against that day.) He is confident in God for *good successe* in his whole Christian warfare: so should you.

Chap. 13. *Section* 2. 2 Tim. 4. 6. 8. 18.

Now to dissuade you from all *carefulnesse*, and to perswade you to rest secure in God touching the particular events of all actions, and touching the finall and happy event and good successe of your Christian profession: Consider these reasons, (1) shewing why you should not *care eagerly and inordinately* for earthly things: (2) Why you should not *take thought* about any thing, whether earthly, or heavenly.

Dissuasives from Carefulnesse.

First, inform your selfe throughly, that *all earthly things are of little worth*, [b] *very fading*, and transitory, likened, when they are at best, to the [c] *flower of grasse*. Wherefore they cannot be worthy of your carefull toyle, or carking

Why no mā should be carefull about earthly things.

[b] 1 Joh. 2. 17
[c] Isa. 40. 6. Iam. 1. 10. 11.

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king about them. It is extreame folly for man being induced with reason to set his minde upon that which is little or nothing worth in comparison, nay which (as *Salomon* calleth riches) [d] *is not*, which is but of short continuance, and onely for bodily use, while hee hath it: which also is cast, by God, unto the wicked, even to his enemies, rather than upon the godly.

[d] Pro. 23. 5.

Psa. 17. 13. 14.

Secondly, *Inordinate and immoderate care of earthly things is exceeding hurtfull*: For besides that it breedeth many [e] *foolish and hurtfull lusts, which drowne men in perdition*: it doth hinder the care of things spirituall and heavenly. It causeth, that either a man shall [b] *not come at all to* the means of Salvation, or if he come to the Word, Prayer, Sacraments, good company, and good conference, it causeth him to [i] *depart without spirituall profit*. It will cause a man to [k] *erre from the faith*,

[e] 1 Tim. 6. 9.

[b] Mat. 22. 5 Luk. 14. 18. &c.

[i] Mat. 13. 22. Luk. 3. 3. 31.

[k] 1 Tim. 6. 10.

faith, and to bee altogether *unfit for death*, and unprepared for his latter end. For when any one part draweth more nouriſhment to it ſelfe than it ought, ſome other parts muſt needs be hindred in their growth: And when the ſtrength of the ground is ſpent in nourithing weeds, tares, or corne of little worth, the good wheate is pulled down, choaked or ſtarved. He whoſe *cares are too much about the earth*, his *care will be too little for heaven.* Phil. 3. 19.

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Next, Conſider the reaſons: Why you muſt not care at all about ſucceſſe of your lawfull indevours, any more than by Prayer to commend them to God.

Why man muſt not care at all about ſucceſſe in any thing.

Firſt, becauſe it is to *uſurpe upon Gods peculiar right*, and to trench farre into *Gods prerogative divine*; taking his ſole and proper work out of his hands: For [1] *care of ſucceſſe*, and of what ſhall be hereafter, is proper to God. [1] 1 Pet. 5. 7

Second-

Chap. 13. *Section* 2.

Secondly, [m] *It is a vaine and bootlesse thing* (when you have diligently used lawfull meanes for any thing) *to take thought for successe.* For [n] *who can by taking thought, adde any thing to his stature*, or make one haire white or blacke. Vnderstand the like of all other things.

[m] Psal. 127. 2.

[n] Luk. 12. 25. 26. Mat. 6. 27.

Thirdly, [o] *every day bringeth its full imployment with it, together with its crosses and griefes*; so that you shal have full worke enough for your care to endevour to doe the present dayes worke *holily*; and to beare each present dayes affliction *fruitfully*, and *patiently*; you have little reason therefore to eat out your heart with taking thought of future events, and of what shall be to morrow.

[o] Mat. 6. 34.

Fourthly, *It is altogether needlesse to take thought about the successe of your actions*, for [p] *successe is cared for already by God*; One whose care is of more use, and better consequent than yours can be.

[p] Mat. 6. 26 30. 32.

be. You are cared for by one, who loveth you better than you can love your selfe, who is wisedome, and knoweth what is better for you, and what you most need, better than your selfe; who is alwaies present with you who is both *able* and ready [q] *to doe exceeding abundantly* for you, *above all that you can aske or thinke*: even *God*, who careth for meaner creatures than you are, who also is *your GOD, your heavenly Father*, of whose care you have had happy experience, who in times past cared for you whē you could not care for your selfe, *who hath kept you* in, and *from your mothers belly, who before you were, ordained you to Salvation.* Who in due time *gave his onely begotten Sonne for you, and to you*, as appeareth in that now he hath given you faith & hope in him, & love to him. It is your God and Father who hath [r] *commanded, that* for the present, and for

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[q] Eph. 3. 20

Psa. 22. 10.

Rom. 8. 32

[r] 1 Pet. 5. 7
Psa. 55. 22

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for hereafter, *you should cast your care and burden on him*; having withal made many gracious promises, that *he will care for you*, that he will sustaine you, and that hee wil *bring your wales to passe*. What wise man will clogge himselfe with needlesse cares?

Rev. 3. 8. 10.

[a] Psal. 37. 5

Fiftly, *Carefulnesse and taking thought of successe proceedeth from base and cursed causes*, namely, from ignorance of God, & from unbeliefe and distrust of God in whomsoever this sin raigneth: hence it was that the [b] *Heathen* abound d in this sinne. And by how much this *Carefulnesse* is in any (though it raigne not) by so much he may be said to be of little sound knowledge, and of [c] *little faith*.

[b] Mat. 6. 32

[c] Mat. 6. 30

Sixtly, *Carefulnesse*, and hanging in doubtfull suspence about successe in any your lawfull indevours, (be it whether you or yours shall prosper, or whether, you shall profit by the meanes

f

of grace, or whether you shall be saved in the end) *doth produce many dangerus and mischievous effects.*

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First, *It will cause you to neglect provident care to use the meanes of this life, or of that which is to come,* according as you doubt of successe in either, or if you neglect them not utterly, yet you shall have no heart to goe about them. For those that goe about others workes, usually neglect their owne, so you will be apt to leave your owne worke undone, when you take Gods worke out of his hands: And who is he that can take paines about that which he feareth will be to no purpose, and will be labour lost?

The evil effects of caring about successe in any thing. 2 Kin. 6. 33

Secondly, *you will bee ready to use unlawfull meanes for any thing* when you doubt of successe from lawfull.

[1] Gen. 12. 11, 12, 13. [2] Gen. 16, 2 [3] Gen. 27. 5. 19.

Thirdly, *Taking thought doth divide, distract, over-loade, weare and waste the heart and spirits, nothing more.* Fourth-

Chap. 13. Section 2.

Fourthly, *You can never bee thankefull to GOD for anything whereof you feare that you shall have no good successe.*

Fifthly, *This taking thought* and plodding about successe with doubtfull feare, *will deprive you of the comfort of all those good things you have had, and which now you doe enjoy.*

Sixthly, *nothing will bring ill successe unto you sooner than to be taking thought, and be troubled about what may be.* For when any man shall (notwithstanding the experience hee hath had, or might have had of Gods power, love, care, and truth of his promises) yet *distrustfully care* so far, as not to content himselfe with his own work, so far as *provident care* leadeth him, but also will take *Gods worke* and the *burthen of his worke upon himselfe*, caring about successe, which onely belongeth *to God*, and which *God* onely can doe and beare; this folly and pre-

presumption doth so much provoke *God*, that it causeth him out of his wise Iustice to cease caring for such a one, *leaving him to his owne care*, and to his wit, friends, or any other earthly helpes, to make him by wofull experience see, & feele, how little any, or all these, without GOD can availe him. Nay, it causeth *God* not onely to withdraw his owne helpe, but the help of all things whereon such a man doth relye; and which is more, causeth them in stead of being for him, to be utterly against him. Is it not just with God, that whosoever will not be beholding to God to bear their burthen, but will take it up and beare it themselves, should be made to beare it alone, to the breaking of their back, or at least to bee much bowed and crusht under it?

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Wherefore all these things waighed, I returne to the exhortation, or conclusion before pro-

Chap. 13. Section 2. Psal. 55. 2.

propounded, *viz. Reule your selfe and your affaires upon God, Cast all your care on God, be carefull in nothing.*

Oh! How *happy are we Christians* if we did but *know*, or knowing, *would enjoy our happinesse.* Wee are cared for in every thing that we need, and that can bee good for us; We may liue without taking thought, or care in any thing. Our worke is onely to study & indevour to please *God*, walking before him in sinceritie, and with a perfect heart; then *we*

1 Cor. 7. 35

may cleaue to him, and rest on him both for our bodies and soules without feare or distraction. God is

Exod. 6. 3.

All-sufficient, & all in all to such, he is known by his *name Iehovah* to such; euen to be the *being*, and the accomplisher of his promises to them. If we shall wisely and diligently care to doe our work, we, serving so good and so able a Master, need not care for our wages. If we would make it

our

our care to obey and pleaſe ſo good, and ſo rich, and bountifull a *Father*; We need not be *carefull* of our *maintenance* here, in our *minoritie and non-age*, nor yet for our *eternall inheritance*, when we ſhall come to *full age*. We in this *holy ſecuritie* and freedome from *Carefulneſſe* (if wee were not wanting to our ſelues) might liue in *an heaven upon earth*: and that not onely when we haue meanes (for even then our ſecurity is in *God*, not in the meanes) but when to the eye of fleſh wee haue no meanes: For God is aboue, and more than all meanes.

Chap. 13. *Section* 2.

That you may leaue carking, and be brought to caſt all your on God.

(1) *Deny your ſelfe and your owne* [m] *wiſedome*, be not wiſe in your owne conceit, nor preſumptuous of your wit, skill, or meanes.

Meanes to be kept frō carefulnes.

[m] Pro. 23. 4

(2) *Get ſound knowledge, faith, hope,* [o] *and confidence in God; liue*

[n] Rom. 8. 32.

Chap. 13. Section 2.

by faith ᵒ *beleeving, to the preſervation both of body and ſoule.* Get not onely faith in his *promiſe*; but *in his providence* alſo. When you ſhall ſee no way or meanes of having the good you deſire, or of keeping you from the evill which you feare, or of delivering you from the evill you feele, then call to minde not onely the promiſes of God, *viz.* ᵖ *I am with you,* ᑫ *I will not leaue nor forſake you,* and ʳ *All things worke together for good,* and many ſuch like, but beleeue alſo that *God will provide* meanes to bring to paſſe what he hath promiſed, though yet you ſee not how. When you can ſay with faithfull *Abraham,* ˢ *God will provide* you ſhall be out of feare and doubt. But if (with ᵗ *Abraham,* in the caſe of the promiſe of iſſue of his body, in whom the Nations of the earth ſhould be bleſſed) you beleeue GODS *promiſes in the maine,* but not *Gods providence in the*

ᵒ Heb. 10. 38, 39

ᵖ Ioſu. 1. 5.
ᑫ Heb. 13. 5
ʳ Rom. 8. 28

ˢ Gen. 22, 8

ᵗ Gen. 15. 6
Gen. 16. 2

the meanes, then you will bee so fearefull, doubtfull, and carefull, that of your selfe, or by others solicitations, you will readily *finde out, & use unlawfull meanes to obtaine the thing promised*, as he did when he went into *Hagar*; or to faint in waiting, as many others haue done. For we see the like in [a] *David*, when he had *faith in Gods providence*, he could say of *Saul*; *The Lord shall smite him, or his day shal come to dye; or he shall descend into the battell and perish. The Lord forbid that I should stretch foorth mine hand against the Lords annointed.* But when he *doubted of Gods providence*, then he saith, [x] *I shall now perish one day by the hand of Saul.*

Chap. 13. *Section* 2.

[a] 1 Sam. 26 10, 11.

[x] 1 Sam. 27 1.

(3) *Giue all diligence to make your Calling and Election sure*; For when you know assuredly, *that GOD is your heavenly Father*, and Christ Iesus your Redeemer, and that you are of *his family*, having your name *writ-*

Chap. 13. Section 2.

ten in heaven, you then shall easily free your ¥ *heart from being troubled* with feare and carking care, being sure that your *heavenlie Father and Saviour doth care*, and will provide for you.

¥ Ioh. 14. 1, 2.

(4) Lastly, *you must oft-times actually cast your care upon God*, by making your requests known to God by prayer, and supplication for what you would haue, being heartily thankful for what you haue had, now haue, and hope to haue hereafter. Then *The peace of God which passeth all understanding*, shall keepe your heart and minde from vexing thoughts, & heart-eating feares, and that, in and through Christ Iesus, of which *peace* I intend next to speake, and with it shall end these directions.

Phil. 4. 6, 7

CHAP.

CHAP. XIIII.

Of Peace of GOD.

SECTION h.

Of peace in generall and of the kindes of it.

THat you may be perſwaded to walk before God in uprightnes in all well-pleaſing, and to liue without taking thought about any thing, caſting your care on God according to the former directions. God hath aſſured you that *peace ſhall be upon you*, even that *peace of God which paſseth all underſtanding, which ſhall keepe your heart and minde thrugh Chriſt Ieſus*, if you thus doe. Gal. 6. 16. Phil. 4. 6, 7

Peace and quiet is moſt deſireable. All things that haue motion deſire it as their perfection; bodily things enjoy it *by their reſt in their places*. reaſonable things en-

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joy this peace *in the quiet of their minde and heart, when they have their desires satisfied,* being freed from such opposition as might disquiet them.

What peace is.

Peace is a true agreement and concord betweene persons or things, whereby not onely all enmitie is layd downe, and all crossing and doing each other harme is forborne; but all amitie is entred into, and all readinesse of communicating, and doing good to each other is shewed.

Naturall peace, consisting of the harmony and good agreement of the severall parts of mans bodie, *Domesticke and Civill peace,* consisting of amitie and good agreement of persons in a familie or State, *is of great price,* and very much to be desired for the exceeding great benefit which it bringeth to the bodie, family and state. But the *peace* of which I am to speake, which is

pro

promiſed to al which walk with God according to the [a] *rule* of faith and of the *new Creature*, caſting their care on God) exceedeth all other peace, as far as the *ſoule*, *heaven*, and *eternitie* exceedeth the *body*, the *earth*, and the *moment* of time. Which will eaſily appeare, if you ſhall obſerue by what motives and arguments the holy Ghoſt doth commend, and ſet this forth unto you, *Phil.* 4.7. It hath its commendation aboue all other peace in three reſpects.

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[a] Gal. 6.15 16

First, In reſpect of the *excellency of the perſon*, with whom and from whom it is, *namely God*, therefore it is called *peace of God*; It is ſo called (1) Becauſe it hath *God for its object*; it is a peace with *God* (2) Becauſe *God by his ſpirit is the* authour of it; it is peace from God, a peace which [b] *God giveth*, ſuch a peace which the *world neither can nor will giue.*

Phil. 4.7. Opened, wherein the peace of *God* is explained and magnified.

[b] Ioh. 14. 27.

Chap.14. Section 1.

Secondly, this peace is commended in respect of the unspeakable, inconceivable, and surpassing goodnesse and worth that is in it. *It passeth all understanding*, and this it doth, not onely because unsanctified men are meere strangers to it, and understand it not, but because regenerate men, to whom it belongeth, and in whom it is, even they (when God giveth them any lively feeling of it) finde it to be such a peace, as they could not imagine it to be before they felt it. For they cannot so distinctly, and so fully conceiue and comprehend the surpassing excellency of it, as by any meanes fully to expresse it. It rather taketh up the minde into an holy rapture, unto admiration of what it seeth, and of what it perceiveth is yet to be known beyond full comprehension, then possibly can bee taken up, and be distinctly and fully comprehended or expressed by minde

minde or tongue. It fareth with them that feele it in any speciall degree, as it did when the *Queen of the South*, when she saw *Salomons Wisedome*. She had a great opinion of *Salomons Wisedome* by that which she received by heare say, but when she saw it she was stricken with such admiration, and was so taken up with it, that it is sayd, *shee had no more spirit in her*; his Wisedome was not only more, then her expectation, but more then her spirit was able throughly to comprehend, in so much that shee giveth over to seeke to finde the depth of it, but breaketh out into words of admiration, saying *the halfe was not tolde her of Salomons wisedome, it exceeded the fame thereof*; So doth the peace of God. It being like the *dimensions of the love of Christ*, (the root thereof) and like the ravishing *joy of Christians* (the effect thereof) passing all full, and distinct knowledge, and

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1 King. 10 4, 5, 6, 7.

Eph. 3. 18. 19.

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passing all meanes of full and cleare expression, being as the holy Ghost also saith, *unspeakeable*. This peace is included amongst those other graces and gifts accompanying the *Gospell*, which are such as *eye hath not*
1 Cor. 2. 10 *seene*, nor eare heard, nor hath entred into the heart of man, so as clearely to perceiue them, or fully to expresse them.

Thirdly, This peace is commended in respect of the *excellent effect* thereof, which is a proofe that it passeth understanding, namely, *it keepeth the heart and minde in and through Christ Iesus*.

This is a rare and most usefull effect on mans behalfe: For it supplieth the place, and office of
2 Cor. 11. 32 a *Castle or strong Garrison* (as the Greeke word φρουρεῖν signifieth) to keep the principall *Forts of the soule* from being surprised, or annoied either by invasiō from without, or by insurrection from within.

The

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The parts of man, which are kept by this peace of *GOD* are the *heart* and *minde*; by *heart* is meant the will and affections; by *minde*, the power of thinking and understanding. For *true peace of GOD* doth fill the *heart* with such Ioy, Patience, Hope, and Comfort in beleeving, that it keepeth it from heart-eating & heart-vexing griefe, feare, distrust, and despaire. It likewise filleth the *minde* so full of apprehension of Gods favors, fidelitie and loue, that it maketh it rest secure in God, and to forbeare to plod & beat the braine unnecessarily about any thing, keeping out the dominion of all carking and distrustfull thoughts.

The strength which this peace hath, whereby it keepeth the heart and mind as with a Garrison, is impregnable. It is derived from *Christ*, it hath it in, & from *Christ*; The Text saith *through Christ*, that is, through the power of

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of *Christs Spirit*. For as we are kept by [a]*Faith* (from which this peace springeth) *as with a strong Garrison*, by the power of God to Salvation, readie to be revealed in the last time: so, by the same power of Christ, our *hearts and mindes* are kept by *the peace of God, as with a Garrison*, from discouragefull distractfull, distrustfull, and discomfortable thoughts in the meane time. For what is this *peace* else but a parcell of the object of our Faith, as wee apprehend it in God toward, and the fruit of Faith, as we feele it wrought in us by God.

[a] 1 Pet. 1. 5.

This peace of God is two-fold, or one, and the same in different degrees.

The first is an *actuall entring into, and mutuall imbracing of Peace betweene GOD and man.*

The second is the *Manifestation and Expression of this Peace.*

The

The first is *when God and man are made friends:* which is, when God is *pacified* towards Man and when man is *reconciled* unto God, so that now God standeth *well affected* towards man, and man hath put off *Enmitie* against God: which mutuall Attonement and Friendship, [b] *Christ Iesus the only Mediatour betwixt God and man,* hath by his satisfaction and intercession *wrought* for man, and by his *Spirit applieth* unto, and worketh in man. For untill this Attonement bee made and applied, God in his just Iudgement, and [c] *Hatred, is an enemie unto man* for sin; and man in his *evil minde,* and unjust Hatred, [d] *is an enemie unto GOD* and unto all goodnesse through sinne.

Chap. 14. *Section* 1. The different sorts of peace with God.

[b] 1 Tim. 2. 5.

[c] Psal. 5. 5. Rom. 5. 10

[d] Col. 1. 21.

This first Peace, *is Peace of God with man* inherent in God, working the like disposition of peace in man towards God; and in the fountain from which the second floweth. The

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The second kinde (or rather further degree of Peace of God is the *operation and manifestation of the former Peace*, which is a *peace of God in man wrought by the Spirit of God, through the apprehension that God is at peace with him.*

This Peace is partly and most sensible in the *conscience*, which is called Peace of Conscience, & may also be called *peace of Iustification*, according to that, [e] *Being iustified by faith, we haue peace with God, &c.* And it is partly in the *whole reasonable man*, whereby the will and affections of the soule agree within themselues, and are subiect to the inlightned minde, conspiring all of them against the cõmon aduersary the flesh, which yet remaineth in euery part, this may be called *peace of Sanctificatiõ*; according to that of the *Apostle*, [f] *Being made free from sinne, and become seruants of God, you haue your fruit in holinesse,*

[e] Rom. 5. 1.

[f] Rom. 6. 22

neſſe. This is the agreement of all the members to become ſervants to righteouſneſſe unto *Holineſſe.* Not but that there will bee *warring* alwaies in our members, but it is not the warring ſo much of *one member againſt another*, as the warring of the *Fleſh* in everie member *againſt the Spirit*, which alſo warreth againſt the fleſh in every member. Which luſting and fighting of fleſh againſt the ſpirit beginneth in man, as ſoone as the Spirit hath wrought the former *peace of holineſſe*, in ſetting each member into due frame and order. *Chap.* 14. *Section* 1. Rom. 6. 19

Moreover, this *peace of Sanctification* conſiſteth in this, that albeit a Sanctified man muſt never be, nor ever is at peace with ſin, ſo that it doth not aſſault and moleſt him, or that hee ſhould ſubject himſelfe to it, or haue it abſolutely ſubject to him in this life, yet hee hath a peace and quiet (after a ſort and in compariſon)

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parison) from sinne, is so much that he is freed from the [g] *dominion* and power of sinne to hurt him or to reduce him to his former bondage unto sinne: Now, so farre as a man getteth his conquest over his lusts, that they are kept under, and forbeare to assault and molest him, so farre he may be sayd to haue this peace of Sanctification.

[g] Rom. 6. 14. 22

The *Conscience* when it is awake and stirring, and in the Act of enquirie, and of Inditing accusing & condemning man for sinne, doth withall [h] *Pricke*, Lash, Gripe, Sting, and Wound the heart with unutterable and unconceiveable griefes, feares, and terrours, through the apprehension of Gods Infinite, eternall and just wrath for sinne.

[h] Act. 2. 37. Pro 18. 14

Now, *when* God *by his* [i] *Spirit* giveth any true hope and assurance unto a man, *that his Iustice is satisfied* cõcerning him *through Christ*, and that now all Enmi-

[i] Rom. 5. 1, 5.

tie

tie and Wrath is done away on Gods part; and that hee loveth him in Christ with a *Free, Full,* and *Everlasting love,* hereby he *speaketh peace to the Conscience,* having done away all the guilt of sinne which before molested it through sense of Gods anger, and feare of punishment. Hence ariseth *peace and comfort in the Conscience,* which therefore is called *Peace of Conscience* Thus the mind ceaseth to be perplexed, and, by faith in Christs death through the Spirit, becommeth quiet with an Heavenly tranquillity, resting on the Word of promise, and according to the measure of cleare apprehension of Gods loue in Christ, in the same measure the minde is at sweet agreement within it selfe, without [k] *feare or trouble,* and in the same measure hee hath peace of Conscience, flowing from the assurance of Iustification.

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Rom. 8. 16

[k] Ioh. 14. 27

As

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As soone also as a man *beginneth Actually to bee at Peace with God,* his lusts doe *beginne to be at Warre with him,* rebelling against the *law of his minde,* which yet may by little and little be subdued and conquered, though not all lusts at any time, nor yet any one fully in this life; yet by vertue of the peace now made with God, if he wil improue it by seeking helpe of God, if withall hee take to him the [1] *Compleate armour* and doe fight manfully under Christs bāner, he may so prevaile against them, that he shall be assaulted with fewer temptations from his owne concupiscence than hee was wont; in so much that they do not so oft, nor so strongly assault him as in former times. Now so farre forth has the powers and faculties of man agree in their fight against sinne, and doe so subdue it, that it doth not assault and molest him, hee may be sayd to haue *the peace of Sanctification.*

[1] Eph. 6. 10

The

The *first peace* whereby God is pacified, and is become propitious and gracious to man, *is absolutely necessary to the very being of a Christian.*

The *second*, which riseth from the manifestation of this Peace unto a man, and the sensible feeling of the operatiō of this Peace in man, is not necessary to the being of a Christian (at least in a sensible degree of it) but *to the well-being of a Christian it is necessarie.* For a man may be in the favour of God, and yet be without the sence of this Peace in himself. Because this *peace of conscience* doth not flow necessarily from the *being in GODS favour*, but from *knowledge and assurance* of being in his favour.

Now a man in many cases may loose for a time his sense of Gods favor, his faith being over-clouded with feares and unbeliefe, as it was with *David*, after his adultery

Psa. 51. 11 12

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tery with *Bathshebah* and murther of *Uriah*, who yet was upheld *secretly by his right hand.* (m *as the Prophet was in another case*) by vertue of that first *peace of God*; yet untill *GOD* did giue him the sense and feeling of His *louing Countenance*, he was without the second *Peace*, the *peace of conscience*. Yea, though God by *Nathan* in the outward Ministery of his Word had giuen him assurance of Gods *loving kindnesse* (saying) *The LORD hath put away thy sinne*, thou shalt not dye.

m Ps. 73. 23

2 Sam. 12. 13

That *first peace is absolute*, and admitteth of no degrees.

The *second*, which floweth thence, both in respect of peace of Conscience, and in respect of good agreement of the powers & faculties of man within themselves, and of freedome from assaults and molestations either of Sathan from without, or from lusts within, *is not absolute*; *but admit-*

admitteth of ſeverall degrees. In the life to come this latter Peace ſhall be perfect: for then all beleevers ſhall be perfectly freed from all trouble of Conſcience, & from all moleſtation of temptations; their victorie ſhall bee compleat. But in this life their Peace is but imperfect: It is true for *Subſtance*, but is *more or leſſe*, as the light they have received is *more cleare or more dimme:* and as grace in them is more ſtrong, or more weake.

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For although mans *Iuſtification is abſolute*, and admitteth not of more or leſſe; yet the aſſurance of it, whereby a man hath peace of Conſcience, *is more or leſſe*, according to the meaſure of his cleare ſight and evidence of his faith. Hence it is that the deare children of God haue interruptions and intermiſſions in their peace, having ſometimes much peace, ſometimes little or no peace; according as they haue in-

Chap. 14. Sect. 1.

intermissions in their assurance of Gods favour.

Thus it was with *David*, and *Asaph*, sometimes *his heart was* [a]*quiet*, and [a]*his soule was glad in assurance that his soule should rest* [b]*in Hope*: at other times [b]*his soule was cast down & disquieted in him* thinking that he was [c]*cast out of Gods sight*, fearing that [d]God *would shew no more favour*. Yea, he was so perplexed that hee did [e]*almost faint*, [e]*and his eyes failed with waiting for God*. For sith the *best assurance* of beleevers is exercised with combating against doubting, their truest and best *peace* must needes bee assaulted with disquiet. And as it is with a Ship at anchor, so is the most stable peace of a Christian in this life, who hath his [f]*Hope as an anchor of his soule, sure and stedfast*: who though he cannot make utter Ship-wracke, yet he may bee grievously tossed and affrighted with the waves and billowes of mani-

[a] Psa. 16.9.
[b] Ps. 42.11.
[c] Ps. 31.22
[d] Psa. 77.7.
[e] Psal 69.3
[f] Heb. 6. 19

manifold temptations & feares. Likewise though *peace of Sanctification be true*; yet it must needs be *more or lesse* according as any man groweth or decreaseth in holinesse, and as God shall please to giue restraint to spirituall enemies, or power to subdue them more or lesse. *Chap.* 14 *Section* 1.

Now the whole *peace of God*, both in him to man, & from him manifested and wrought in man, *doth passe all understanding*, and serveth to keep the *heart & mind* of him that walketh with God & resteth on him *through Christ*.

This *Peace* is it which you must seeke for, and imbrace in beleeving, and if you would have true comfort and tranquillitie in your mind, labor especially to get and keepe the *peace of a good conscience*, which seemeth to bee the peace that is chiefly, though not onely, intended in this Text.

SECT.

Chap. 14. *Section* 2.

SECTION 2.

Concerning the excellency of the Peace of God.

THat you may be induced to doe your best to obtain this Peace: Consider the excellency of it; you may conceive much of it by that which hath beene said in the opening of that Scripture, and by shewing the nature of that peace, considering likewise the object, authour, and use of it. But that you may better perceiue that this Peace of God for worth and use passeth all vnderstanding; Take these reasons in particular.

Reasons shewing the excellency of the peace of God.

First, *That must needs bee an excellent Peace which GOD wil please to take into his holy Title,* calling himselfe [a] *God of Peace,* calling [b] *Christ the Prince of Peace.*

[a] Heb. 13. 20.
[b] Isa. 9. 6.

Secondly, *That peace must needes*

needes bee of infinite value, passing all understanding, for which Christ gave himselfe, paying the price of his owne most [c] *precious blond* for it.

[c] 1 Pet. 1. 18. 19.

3. Thirdly, *This peace cannot but passe all understanding, because* the cause from whence it commeth, namely, [d] *Christs love,* and the effect which it worketh, namely, [e] *joy in the holy Ghost,* doe as the *Apostles* affirme, *passe knowledge, and are unspeakeable.*

[d] Eph. 3. 18 19.
[e] 1 Pet. 1. 8

4. Fourthly, *This peace was that* [f] *first congratulation,* wherewith the holy Angels saluted the Church at Christs birth, giving her joy in her new-borne Husband, and Saviour. And it was that [g] *speciall legacy* which *Christ Iesus* did bequeath to the *Church,* leaving that as the best token of his love to it, a little before his Death: Saying, *My peace I leave with you.*

[f] Luk. 2. 10 11. 14.
[g] Ioh. 14. 27

5. Fifthly, *This peace is one of*

Chap. 14. Sect. 2.

the principall parts of the kingdome of GOD, which consisteth, as the Apostle saith, of Righteousnesse, * Peace, and Ioy in the holy Ghost.

* Rom. 14. 17.

6. Sixthly, *By as much as the evils and mischiefes* that come to a man by having God to bee his enemie, which draweth upon him Gods Wrath, Iustice, Power, and all Gods creatures to bee against him: And *by as much as the grievousnesse, and intolerable anguish of a wounded Spirit passeth Understanding; by so much the Peace of GOD, which freeth him from all these, must of necessity, passe all Understanding.*

Pro. 18. 14

Now that it is a fearefull thing to have God to bee an Enemie, it is said, [h] *He is a consuming fire,* and [i] *it is a fearefull thing to fall into the hands of the living God.* It appeares likewise by *Christs compassion* and griefe for *Ierusalem,* who neglected the time of making and accepting of peace with

[h] Heb. 12. 26.

[i] Heb. 10. 31.

with God; for hee *Wept* over it and ſaid, If thou hadſt knowne, even thou, at leaſt in this thy day, the things which belong to thy *Peace*; but now they are hid from thine eyes. But what it is to have GOD to be an Enemy, is ſeene moſt fully by *Chriſts trouble and griefe in his Paſſion and Agony in the garden, and in the Extremitie of his conflict with Gods Wrath on the Croſſe*, when God ſhewed himſelfe to bee an enemie, and did for mans ſin powre on him the fiercenesſe of his wrath. It made him, though he was God, being man, to ſweat for very anguiſh, [k] *as it were drops of blond*, and to cry [l] *If it be poſſible let this cup paſſe*, and [m] *My God, my God, Why haſt thou forſaken me?*

Chap. 14. *Section* 2. Luk. 19. 41. 42.

[k] Luk. 22. 44.
[l] Mat. 26. 39.
[m] Mat. 27. 46.

Moreover; if you doe obſerve the complaints of ſuch diſtreſſed ſoules that have had *terrour of Conſcience*, (if you have not had experience thereof in your ſelfe) how that they were at their wits

Chap. 14. Section 2.

end, [o] *pricked at heart* as it were with the point of a ſpeare, or ſting of a Serpent, pained like men whoſe [p] *bones are broken and out of joynt*, making them to [q] *rore, and to conſume their ſpirits for very heavineſſe*, then will you ſay, that *peace of conſcience doth paſſe all underſtanding*.

o Act. 2.37
p Pſa. 51.8
q Pſa. 32.3

Seventhly, *When God and a mans owne conſcience is for him*, and *Gods* grace in ſome good meaſure, hath ſubdued *ſinne* and *Satan* in him, *this draweth with it aſſurance that all other things (whoſe peace are worth having,) are alſo at peace with him*. For, *if God be for us, who can bee againſt us*. This peace muſt of neceſſitie bring with it all things which will make us happie, even all things which pertain to *life, godlineſſe*, and glory.

Hoſ. 2.18, 19.20.
Rom. 8.31 32.
2 Pet. 1.3.

Laſtly, adde this, that as the worth and ſence of peace of God is unutterable, and unconceiveable, ſo *the time of it is indeterminable*,

Iſa. 9.7.

nable, it is everlasting, and hath no end. Consider this with the former, and it cannot bee denyed, but that *the peace of God doth every way passe understanding*.

Chap. 15. *Section* 2.

CHAP. XV.

Touching the removing of presumption, an impediment to Peace.

IF you would enjoy this happy *Peace*, you must first remove and avoyde the *impediments*. Secondly, you must use all helpes and *furtherances* which serve to procure and keepe it.

I reduce the impediments unto two heads:

The kinds of impediments which hinder peace.

First, A *false opinion and hope that all is well with a man*, and that all shall be well with him in poynt of his Salvation, *when yet indeed God is not reconciled to him*. Hence will follow a quietnesse

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of heart, somewhat like to *peace of Conscience*, which yet is but a *false peace.*

Secondly, *Causlesse doubting, and false feare that a mans estate* touching his salvation *is not good; albeit God be indeed at peace with him*; Hence followeth trouble and anguish of heart somewhat like unto that of *Hellish despaire*, disturbing his *true peace.*

Either of these doe hinder peace.

The *first* hindereth the *having.*

The *second* hindereth the *feeling and comfortable enjoying of peace.*

It hath beene an old device of *Satan* when he would keepe any man from that which is *true*, to obtrude upon him that which shall seeme to be true, but is *false.* Thus he did in the first [a] *calling of the Iewes*, and (to me is more than probable) will doe at their [b] *second calling.* When hee saw thy

[a] Mat. 24. 5

[b] Mat. 24. 24.

they had an expectation of the *true Christ*, he, to divert and seduce them from the true Christ, setteth up *false Christs*. Even so in the matter of peace: If he can so delude men that they shall content themselves with a *false Peace*, hee knoweth that they will never seeke for that which is *true*. It is a common practice will the *Divell*, to endevour to make all that are not in state of grace, to presume that they are.

Also such is his cunning and malice, that when any man is in the state of grace, he will cast all the doubts and perils he can, to make that estate doubtfull and discomfortable, to *vexe* and to wearie him, if hee cannot drive him to *despaire*, knowing, that if he could drive him into, & hold him in utter despaire, he were as certainly in his power as if hee did presume. Now the *heart* of man so farre as it is *Unsanctified*, being [c] *deceitfull above all things*,

2 Cor. 2. 7. 11.

[c] Ier. 17. 19

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is most apt to yeeld to *Satan* in both these cases. Whence it is that there are very many which bragge of much peace, and yet have least of it. And many feare they have no peace, who yet have much of it.

Wherefore the Rule is, Beleeve not either your deceitfull heart, or the Divell, when they tell you either that you are in state of salvation, or in state of damnation: But beleeve the Scripture what it saith in either.

You may know when these perswasions come from your deceitfull heart, or from the Divell, thus,

First, If the meanes to perswade you to either be from false grounds, or from misapplication of true grounds.

Secondly, If the conclusions, inferred from either perswasion, be to keep you in a sinfull course, and to keepe you, or to drive you from God, as, to make you think that

that you need not be ſo ſtrict in godlineſſe, or that now it is in vaine, or too late, to turne & ſeek unto God, then it is from Satan and from a deceived heart, and you muſt not beleeve them. But if theſe perſwaſions bee from a right applicatiō of true grounds, and doe produce theſe good effects, to drive you to God, in prayſe, or prayer, or unto a care to pleaſe God, they are from his gracious Spirit.

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The falſe Peace and evill quiet Conſcience dothariſe from theſe three cauſes.

First, from * *Groſſe ignorance of the danger wherein a man lyeth becauſe of ſinne*, whence followeth a *blind Conſcience.*

* Eph. 4. 18. 19.

Secondly, from *Groundleſſe ſecuritie and* [d] *preſumption that all ſhall be well with him, notwithſtanding that he knoweth hee hath ſinned*, and knoweth that ſinne is damnable; whence hee hath a *deluded Conſcience.*

Whence preſumption & falſe peace doth ariſe.

[d] Deut. 29. 19.

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Thirdly, from [e] *Obstinacie through delight and custome in sin,* whence commeth senslesnesse of Conscience, which is a *seared Conscience.*

[e] Ier. 44. 16 17.

Whersoever any of these evils raign, albeit *God* hath said, [f] *there is no peace to the wicked,* that is, no true peace, yet such feare no evill; *but promise to themselves* [g] *peace and safetie,* like those of whom the *Prophet* spake, who had [h] *made a covenant with death, and with Hell, were at an agreement*; Yea, though they heare all the Curses against Sinners, which are in Gods booke denounced against them; yet will *blesse themselves in their owne heart, and say they shall have peace, though they walke in the stubbornnesse of their hearts.* But whosoever is thus quiet in himselfe through a false peace, it is a signe that [i] *the strong man keepeth the house,* and that, he (continuing in this fooles Paradise) is

[f] Isa. 57. 21

[g] 1 The. 5. 3

[h] Isa. 28. 15

Deut. 29. 19.

[i] Lu. 11. 21

is not farre from [k] *ſodaine and fearefull deſtruction from the Almightie.*

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[k] 1 Theſ. 5. 3. Deut. 29. 20.

Whoſoever therefore would have true peace of GOD, muſt beware of theſe three impediments.

Firſt, He muſt know and bee throughly convinced that *by nature*, by reaſon of [l] *Adams* firſt tranſgreſſion which is juſtly imputed to him, and becauſe of his owne * *inherent wickednesse of concupiſcence, and of actuall ſinnes* of omiſſion and commiſſion, both in thought, word and deed, he is *in ſtate of ſinne and condemnation*, having God for his enemie, yea, is an [m] *heire of Wrath*, and of eternall vengeance of Hell fire: According to that of the Apoſtle; *All have ſinned, and are become guiltie before GOD, and have come ſhort of the glory of God: Ignorance of danger* may give *quiet* to the mind for a time, but it can give no *ſafetie*. Is not he

[l] Rom. 5. 12.

*Rom. 7. 18. Pſ. 51. 3. 5.

[m] Eph. 2. 3.

Rom. 3. 19 23.

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hee fooliſhly ſecure that maketh himſelfe merry in a ruinous houſe, not knowing his danger, untill it fall upon him? Whereas, if he had knowne it, he ſhould have had more feare and diſquiet; but ſhould have beene in leſſe perill.

Grounds of falſe hopes diſcovered & removed.

Secondly, let no man preſume upon weake and falſe grounds, that he ſhall ſcape the vengeance of hell, or attaine to the joyes of heaven. Now how weakely and vainely many doe ground their hopes, and from thence their peace, ſhall appeare by that which followeth.

Preſumption that *God* will ſave a man, becauſe hee made him, removed.

1. Some thinke that becauſe *God made them*, ſurely hee will not damne them. *True*, if they ſhould have continued good as hee made them. God made the *Divel good*; yea an excellent creature, yet, who knoweth not, that [n] *he ſhall be damned?* If God ſpared not his holy [o] *Angels* after that they became ſinfull: ſhall man

[n] Math. 25. 41.
[o] Iude 6.

man thinke that hee will ſpare him? A ſinfull man ſhall be judged at the laſt day, not according to what he was by *Gods firſt making*; but as hee ſhall bee found *marred*, and made naught by the *Divell*, and by his *owne luſts*. When *Judah became a people of no underſtanding*, it is ſaid, p *He that made them will ſhew them no mercie, and he that formed them will ſhew them no favour*. Thus it is ſpoken to every ſinner remaining in his ſin, notwithſtanding that GOD *made* him. *Chap.* 15. *Section* 2.

p Iſa. 27. 11

2. Some ſay, *their afflictions have beene ſo many, ſo great*, and *ſo long-laſting*, that they hope they have had their *Hell* in this life, whence it is that their hearts are quiet in reſpect of any feare of wrath and judgement at the laſt day.

Preſumption of eſcaping hel, becauſe they think they have it in this life, removed.

I would aske ſuch, Whether they being thus afflicted have q *returned to God that ſmote them*; & whether their afflictions have made

q Iſa. 9. 13.

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made them better; or whether like r *Salomons foole brayed in a morter*, their sin and folly is not departed from them: *if so*, they must know, the more they have beene, and now are afflicted (if they be not reformed by it) this doth presage that there is the more & worse behinde as it was in the case of s *Iudah*. Many have beene oft and extreamely whipt by their *Parents*, and at the *house of Correction*, yet, they remaining *incorrigible*, were at last executed on the *Gallowes*.

r Pro. 27. 22.

s Isa. 1.5. Isa. 5.12. 13, 14. Amos 4. to verse 13.

Presumption they shall ever do well becaus hitherto they have escaped evill, removed.

3. Some, though their wayes be never so grievous, yet because to them Gods Iudgements are t *farre above out of their sight*, and *because they* u *have no changes*, God forbearing to execute his judgements upon them speedily, they perswade themselves that *God seeth not*, or that he is not angry with them, or that x *he regardeth not*, and that hee will *neither doe good nor bad*,

t Psal. 10. 5.

u Psal. 55.6. 19. Eccl. 8.11.

x Ps. 10. 11 13.

thinking

thinking that *God hath forgotten,* or that *hee is like them,* well enough pleased with them; Hereby they lay their *Consciences* asleepe, promising unto themselves immunitie from punishment, and *that they shall never be moved.* *Chap.* 15. *Section* 2. Psa. 50. 21. Psal. 10. 6.

Know yee that *Gods forbearance* of his wrath is not because hee seeth not, or because he hath forgotten, or regardeth not your wickednesse: but because hee would give you time and meanes of repentance; it is because * *he would not have you perish but come to repentance, that you may be saved.* Which if you doe not, this his bountie and long-suffering maketh way for his justice, and serveth to leave you without excuse; and to *heape up wrath for you against the day of Iudgement, the day of the revelation of the just judgement of God,* who shall render to every man according to his works: for ¶ *God knoweth how to* * 2 Pet. 3. 9. Rom. 2. 4, 5, 6. ¶ 2 Pet. 2. 9

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[r] Pſ.55.19
[s] Pſal 50. 21. 22.

to reſerve the wicked to the day of Iudgement to be puniſhed. He will take his time [r] *to heare*, and *afflict* you. When he [s] *ſhall ſet* all the ſins, of you that forget him, *in order* before you; then (if your ſpeedy repentance doe not now prevent it) *he will teare you in peeces when there ſhall be none to deliver.* The longer he was in fetching his blow, the more deadly will his ſtroke be when it commeth. Many *malefactors are not ſo much as called at a quarter Seſſions*, when leſſe offenders are both called and puniſhed; yet have they no cauſe to promiſe ſafetie to themſelves, for *they are reſerved for a more ſolemne tryall and execution at the graund Aſſiſes.* So wicked men, that are not *afflicted* here, are *reſerved for the laſt Iudgement*, at the great and terrible day of the *Lord.*

*Preſumption of being in *Gods* favour, becauſe they proſper in this life, removed.

4. * There are ſome which hope that God doth love them, and that he doth intend to ſave them;

them; for *they prosper in every thing*, and are not in trouble and distresse as other men: hereupon their Consciences are quiet, and without feare. *Chap. 15. Section 3.*

Let mee tell you who thus thinke, that, alas, this is a poore foundation to build your hope upon. What? *are you the better for your prosperitie?* are you *more thankefull* and *more obedient?* Doe you the *more good*, by as much as you doe *prosper more? If so; well*: if not; know, *Salomon*, by the *Spirit* of truth, telleth you that *no man can know Gods love or hatred by all that is before him*, be it prosperity or adversitie. In these things there may bee *one and the same event* to the righteous and to the wicked. Know moreover, that the wicked, for the most part, thrive most in this world; God giving them their [t] *portion in this life*, wherewith they fat themselves against the day of slaughter, making their owne [u] *table* Eccl. 9. 1. 2.

[t] Psa. 17. 14

[u] Ps. 69. 22

their

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[x] Pro. 1. 32 Presumption, that they shall be saved, because as great sinners as they have been saved, removed

[*] Luk. 18. 11.

their snare, and their [x] *prosperitie their ruine.*

5. There are many, who *comparing themselves with themselves*, passing by their owne many sins, looking onely upon their owne *Hypocriticall and civill good purposes and deeds*; comparing also *their sinnes* with the [*] *notorious sinnes* of Gods people committed *before their Conversion*, and with the *grosse sinnes* of *Noah*, *Abraham*, *Lot*, *Peter*, and other godly men, *after Conversion*, hence conclude, that sith such are saved, they conceive a good opinion of themselves, and hope they shall be saved, they thinke that all is well with them, being such of whom our Saviour speaketh that [a] *need no repentance.*

[a] Luk. 15. 7

I would have these to know, that [b] *they that compare themselves with themselves are not wise*, and they that thinke well of themselves and [c] *commend themselves, are not approved.* but *those onely*

[b] 2 Cor. 10. 12.

[c] 2 Cor. 10. 18.

Whom

whom the LORD *commendeth.* Moreover, the *ſlips and falls of the Elect, both before and after Converſion,* did ſerve for their owne humbling, and for a warning to all that ſhall heare thereof. *God* knoweth how to reproove and chaſten his owne that offend, giving them repentance to life and Salvation; and yet juſtly will condemn all thoſe that ſhall wittingly ſtumble at their falls, and wilfully lye in their ſinnes being fallen. It is not ſafe following the beſt men in all their actions, for [d] *in many things they ſinne all,* not onely before, but after converſion. And as the [e] *cloud* that guided the *Iſraelites,* had *two* ſides, the one *bright and ſhining,* the other *blacke and darke,* ſuch is the *cloud of Examples of godly men.* Thoſe which will bee directed by the *light ſide* thereof, ſhall with the Children of *Iſrael* paſſe ſafely towards the *heavenly Canaan*; but thoſe that will follow the *darke*

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[d] Iam. 3. 2.

[e] Exod. 14. 20.

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darke side of it shal all perish with the Egyptians in the *Red Sea of destructiō*. Whatsoever any were before cōversion, or whatsoever grosse sinne they fall into after conversion, if they bee humble and truely penitent, none of them are laid to their charge, because they are *done away by Christ Iesus*. *These* are in better state than *those* who for matter never committed so great sinnes, if *Pharisie-like* they repent not of their lesser sinnes as they esteeme them, and are proud of their supposed goodnesse and well-doing. For God, in justifying the humble [f] *Publican* rather than the proud *Pharisie*, sheweth that *proud innocencie is alwayes worse than humble guiltinesse*.

[f] Luk. 18. 10. 11.

Presumption of salvation by the Popes pardons, penance, & merit of workes removed.

6. There are likewise *some others*, who are guiltie to themselves, of damnable sins: yet *hope to be saved by the goodnesse of other men*, by pardons from the Pope, by absolutions of Priests, and by certaine

certaine ſatisfactory penitentiall externall acts of their owne, and by good workes, ſuch as almes, &c. Theſe are *Papiſts*, who, if they may have hope of the Popes Indulgences, if they can get his pardon, and a Prieſts' abſolution, if they fulfill their penance injoyned, if they be devout in certaine ſuperſtitions, in their *Will-worſhip, and voluntary* religion, their *conſcience is quiet* for a time, notwithſtanding their foule and blacke ſinnes, even their *abominable Idolatries.* *Chap.* 15. *Section* 2. Col. 2. 18.

I doe theſe to wit, that all this is but a blind-folding, ſmothering, and *ſtupifying the conſcience* for a time, laying a double, and a farre greater guilt upon it, it is, farre from being any meanes truely to pacifie it. For how can any man have true peace from any, or from all ſuch actions as are in themſelves an actuall [h] *denying of the true head of the Church Ieſus Chriſt*, and are a *cleaving to a falſe head*

[h] Col. 2. 19
[i] Luk. 17. 9. 10

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head which is Antichrist? And how can any man merit for himselfe, when our [i] Saviour saith, *when he hath done all that is commanded, hee is an unprofitable servant, and hath done but his dutie*, which thing he must say and acknowledge. All these before mentioned build their hopes upon false grounds. Those that follow build their presumptuous & false hopes upon a misse-application of true grounds.

[i] Luke 17. 10.

Presumption of salvation because God is merciful removed.

7 Many acknowledge that they have sinned & doe deserve eternall damnation; but they say *God is mercifull*, therefore their heart is quiet without all feare of Condemnation.

Answ.

It is most *true* that *God is most mercifull*: but how? Know he is not *necessarily mercifull*, as if hee could not choose but shew it to all men. Hee is *voluntarily mercifull*, [k] *shewing mercy* onely to those *unto whom he will shew mercie*. God could, and did [l] *hate*, and

[k] Rom. 9. 18.

[l] Rom. 9. 13.

and in his justice condemne *Esau*, notwithstanding his *love*, and mercy to *Iacob*. God is all *justice*, as well as *all mercy*; but he hath his *severall objects* of justice and mercy, and hath his [m] *severall vessels* of wrath and mercy, into which respectively hee doth poure his wrath or mercy. When *God* speaketh of obstinate sinners, he saith that [n] *he will not be mercifull to their iniquities*, and saith againe, *Hee that made them will not have mercy on them.* And *David* praieth with a Prophetical Spirit, saying to God; [o] Be not mercifull to wicked transgressours: And who are these but such as [p] *hate to be reformed*, who are *presumptuous* and [q] *turn the grace of God into wantonnesse.* Now, concerning them that *alwayes erre in their hearts*, he hath in effect sworne that hee will shew them no mercy. For [r] *hee hath sworne that they shall not enter into his rest.*

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[m] Rom. 9. 22, 23.

[n] Isa 27.11

[o] Psa. 59.5

[p] Psal. 50. 17.22.

[q] Iude 4.

[r] Heb. 3.10 11.

8. Some

Chap. 15. *Section* 2. Presumption, from universall redemption, removed.

8. Some others goe farther, they acknowledge that Gods Iustice must be satisfied, and they thinke it is satisfied for them, *they dreaming of universal redemption by Christ*, who indeed is said to dye to* *take away the sinnes of the world.* This causeth their *conscience to be quiet*, notwithstanding that they liue in sinne.

* Ioh. 1. 29

Answ.

It must be granted that ‡ *Christ gaue himselfe a ransome for all.* This ransome may be called generall, and for all in some sense: but how? namely, in respect of the *common nature* of man which he tooke, and of the *common cause* of mankinde which he undertooke; and for that *in it selfe* it was of *sufficient price* to redeeme all men; and it was paide in such sort, that it is *appliable* to al without exception by the preaching and ministry of the Gospel. And it was so intended by Christ, that the *plaster* should be as large as the *sore*, and that there should be no

‡ 1 Tim. 2. 6.

no defect in the remedy, that is, in the price, or sacrifice of himselfe offered upon the Crosse, by which man should be saved, but that all men, and each particular man might, in that respect *become saueable in Christ*.

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Yet doth not the salvation of all men necessarilie follow hereupon; nor doth it follow that all men may be saved if they will: nor yet must any part of the price which Christ paid, be held to be superfluous, though many be not saved by it. For it being of infinite value, (because he was the eternall Son of God that suffered, and, so it was to be, because he was to feele the wrath of an infinite God) it receiveth not the consideration of more or lesse. And the whole price, and merits of Christ are not to bee applied by parts, but the whole merit is to bee applyed to each particular man that shall be saved

But know that the application

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of the remedy, and the actuall fruit of this all-sufficient ransom, redoundeth to those which are saved, onely by that way and meanes which God was pleased to appoint, *which,* (for men of yeares) *is faith,* by which Christ is actually applyed. Which condition, many (to whom the Gospell doth come) make impossible to themselues, through a wilfull refusing of the Gospell, and salvation it selfe by Christ, upon those termes which God doth offer it.

Iohn 3. 16
Iohn 1. 12

Vpõ this sufficiency of Christs ransome, and intention of God and Christ, that it should be sufficient to saue all, is founded that [t] *generall offer of Christ to all and to each particular man to whom the Lord shall please to reveale the Gospell*; likewise that *universall precept of the Gospell,* [u] *commanding every man to repent and beleeue in Christ Iesus:* as also *the universall promise of salvation made*

[t] Mat. 28. 19.
Mat. 16. 15

[u] Mat. 3. 2, 7, 8.
Mar. 1. 15.
Act. 17. 30

to

to[x] *every one that ſhall beleeue in Chriſt Ieſus.*

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[x] Ioh. 3. 16

Although, in an orthodox ſenſe rightly underſtood, Chriſt may be ſayd to haue dyed for all, yet let not every one, nor any one preſently preſume, he ſhall be ſaued. For God did intend this all-ſufficient *price* for all, *otherwiſe to his elect in Chriſt*, than to thoſe whom *he paſſed by & not elected*; for he intended this not only out of *a generall and common loue* to mankinde, but out of *a peculiar loue* to his Elect. Hee gaue not *Chriſt equally and alike* to ſaue all and Chriſt did not ſo lay downe his life for the *reprobate* as for the *Elect*. Chriſt ſo dyed for all, that his death might be *appliable* to all. He alſo died for the Elect, that his death might be *actually applyed* unto them. He ſo dyed for *all*, that they might haue an obiect of faith, and that if they ſhould *beleeue in Chriſt*, they might be ſaued. But he ſo dyed for the *Elect*

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that they might *actually beleeue* and bee saued. Hence it is that Christs death becommeth effectuall *to them*, and *not to the other*, though sufficient for all. Nay that many beleeue not, they having the means of faith, the [a] *fault is in themselues*, through their wilfulnesse, or negligence; but that any beleeue to Saluation, it is *of* [b] *Gods grace*, attending his [c] *Election*, and *Christs dying* out of his speciall loue for them; and not of the power of mans free will, God sending his *Gospell*, and giving the grace of faith & new obedience to those whom of his free grace he hath ordained to eternall life, both where he pleaseth and when he pleaseth.

[a] Mat. 13. 14. 15
[a] Act. 28. 26, 27.
Isa. 6. 9.
[b] Mat. 13. 11.
[c] Act. 13. 48.
Iohn. 3. 8.

Furthermore, it must be considered that notwithstanding the all sufficiencie of Christs death, whereby the new Covenant of grace is ratified and confirmed, *the Covenant is not absolute*, but conditionall. Now what GOD pro-

propoundeth *conditionally*, no man muſt take *abſolutely*. For God hath not ſayd that all men without exception ſhall be ſaved by Chriſts death: albeit he ſaith Chriſt died for all, but Salvation is promiſed to all, onely under the *Condition of Repenting* and *Beleeving in Chriſt* that dyed; I cal them *conditions not for which* GOD ordained men to life; but *conditions to which they were ordained*, by which as by the fitteſt way (man being a reaſonable and voluntary agent) God might glorifie himſelfe in bringing them to eternall life. *Chap. 15. Section 2.* &. 13. 4

Wherefore notwithſtanding *Chriſts infinite merit*, whereby he ſatisfied for mankinde, and notwithſtanding the *univerſalitie of the offer of ſalvation to all to whom the Goſpel is preached*; buth *Scripture* and *experience* ſhew, that *not all, nor yet the moſt* ſhall be ſaved, and that becauſe the number of them which *repent*, and *unfained-*

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ly beleeue, whereby they make *particular* and *actuall application of Christ* and his merits to themselues are feweſt. For of thoſe *many that are called*,[d] *few are choſen*. Wherfore let none ignorantly dreame of an abſolute univerſall redemption, as many ſimple people do. Nor yet let any think, that becauſe of the large extent of *Chriſts Redemption*, they may be ſaved whē they wil. For though *Chriſt* be ſayd to ſuffer[e] take away the ſinnes of the[f] *whole world*, yet the *Scripture* ſaith that the *whole*[g] *world of unbeleevers and of ungodly men* ſhall periſh eternally.

[d] Mat. 20. 16

[e] Ioh. 1. 29
[f] 1 Ioh. 2. 2

[g] 2 Pet. 2. 5
Iude 14. 15.

Preſumption of ſalvation upon conceit their faith and repentance is good when it is not, removed.

Many wil yeeld that they muſt haue faith and repentance, and that they muſt be ingrafted into Chriſt and become new creatures, elſe they cannot looke to be ſaved; but *they thinke they arr all this already*, whence followeth quiet of Conſcience, Whereas when it commeth to the try-

all,

all, their faith and repentance are found not to be found. As shall thus appeare.

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Reasons on which many falsely thinke they haue faith.

They thinke they haue faith; nay, more, they presume further, that they haue true faith, and that they are truely religious and in state of grace.

It is not enough for a man to seeme to himselfe to be religious for he may *decieve his* [a] *own heart* a close hypocrite may thinke himselfe to be [b] *something*, when yet he is *nothing*; deceiving himselfe; as, no doubt, the [c] *foolish Virgins* did.

Answ.

[a] Iam. 1. 26

[b] Gal. 6. 3.

[c] Mat. 25. 5, 11

But many will thinke that they haue good reason to judge that they haue true faith, &c. and that (1) Because *they beleeve the whole Scripture* to be the good Word of God, (2) They beleeue not onely that there is a GOD, but that *Iesus Christ is the Sonne of God, and Saviour of the World*, yea, according to the letter they beleeue all the *Articles of the*

Reply

Chap.15. Section 2.

Luk.13.26. *Christian faith.* (3) They think they are beleevers, because *they have beene Baptized,* and have given their names unto Christ; *they professe the only true Religion,* they have the very true forme of godlinesse in all the *externall exercises of Religion*; so that it may be sayd of many of them, as

*Isa.58.2. it was sayd of the *Iewes, They seeke God dayly, and delight to know his waies, as a Nation that did righteousnesse, &c.

Answ. Whereas, if they beleeve *no more,* nor *no better,* they may know that their faith is onely an *historicall and generall faith* (or onely a temporary faith at the best) *necessary* indeed to *Salvation,* but *not sufficient* to save.

[a]Iam.2.19 The [a] *Divels* beleeve as much as the first, and very hypocrites may and doe professe, and doe as much, as the second, and third. The Apostle *Paul* (having to doe with hypocriticall *Iewes,* who because of their *Sacraments*

ments and forme of knowledge, and profeſſion, though without practiſe, did nouriſh in themſelues a vaine perſwaſion that they ſhould be ſaued) he removeth this falſe ground of their hope, thus, ſaying, [b] *Hee is not a Iew which is one outwardly, but he is a Iew which is one inwardly, neither is that circumciſion which is outward in the fleſh, but that which is of the heart in the Spirit, and not in the letter, whoſe prayſe is not of men but of God.* In like manner Saint *Peter* doth giue all Chriſtians to know, that that *Baptiſme* which is only a putting away of the filth of the fleſh [c] *doth not ſaue*; but that *Baptiſme* which giveth proofe that the [d] *heart is ſprinkled from an evill conſcience, as well as the bodie waſhed with pure water*, ſhewing it ſelfe by the [e] *anſwer which a good conſcience maketh in beleeving in truth*, conſenting unto, and imbracing the new *Covenant*, wherof *Baptiſme*

Chap. 15. Section 2.

[b] Rom. 2. 28. 29.

[c] 1 Pet. 3. 21.

[d] Heb. 10. 22

[e] 1 Pet. 3. 21.

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tisme is a seale, of which ancientlymen of yeares made profession when they were Baptized. Neither is it any thing worth to

f 2 Tim. 3. 5

haue the f *forme of godlinesse* in profession, *when the power thereof is denyed* by an evill conversation; as you may see by the

* Isa. 1. 11. Isa. 58. 3. 4 Ezek. 33. 31, 32.

* *exceptions* which God taketh against the *Iewes*, albeit they seemed to loue Sacrifices and Sacraments, Prayers, Fastings, and Sermons.

For howsoever such as these are most apt to claime an interest in

g Isa. 58. 3 g Luk. 13. 26

g *Christ*; yet so long as their faith is not a particular faith, drawing with it affiance, and sole reliance on *Christ* for Salvation, declaring its truth and life by indevouring to performe the *new Covenant* on their part, by new obedience, in an indevour unto all manner of good workes;

h Luk. 13. 27

h *Our Saviour professeth that hee knoweth them not*, but biddeth them *depart* from him, because they

they were *workers of iniquitie.*

Chap. 15. *Section* 2. *Reply.*

But, ſecondly, many of theſe preſume that their faith is a lively & ſaving faith, & that becauſe, as *they thinke, they haue repented and are become new Creatures.* And all becauſe they haue had ſuch an inlightning as *by nature man cannot attaine unto,* nay, the *Word* hath affected them much, and ſomwhat altered them from what they were, namely, (1) when they were hearing a Sermon, or when Gods rod was over them, they haue *mourned, wept,* and ſhewed ſome kinde of *humiliation.* (2) *At the hearing of Gods precious promiſes in the Goſpel* in the glad tidings of Salvation, they haue felt *a taſte of the heavenly gift,* and of the good Word of God, and of the powers of the world to come. And (3) they finde that they doe not *commit many of thoſe ſinnes which they were wont to commit;* and that they doe *many good duties*

Chap. 15. Section 21.

ties towards God and man, which they were wont not to doe: (4) They desire that Gods people should pray for them. (5) They desire to dye the death of the righteous, and to goe to heaven when they dye. And (6) which is more, some can say, that sometimes they haue wished that they could leaue sinne, and that they had grace to doe well. Besides, (7) They see that the best of them that truly feare God, both Ministers and others, are well perswaded of them.

Answ.

But what of all this? These men, as neere as they come, yet going no farther, are farre from Salvation. For the *Common gifts of Gods Spirit*, given unto men in the Ministery of the *Gospell*, may *elevate a man higher*, and carry him farther towards *heaven* than nature, art, or meere humane industry can doe; and yet if the *saving graces of the same Spirit* be not added, he will bee left

left farre ſhort of heaven. *Meere Oratory* in ſome pathetical Preachers, when they ſpeake of matters dolefull and terrible, will mooue the affection, and *draw teares* from ſome hearers. Likewiſe a plaine, powerfull & *downright conviction* of the certainty of Gods wrath denounced, and ſenſe of ſome juſt judgement of God *may wring foorth ſome teares* ſome humiliation, yea ſome kind of reformation. Did not [i] *Felix* tremble, when Saint *Paul* reaſoned of *Righteouſneſſe, Temperance,* and *Iudgement to come*? Did not [k] *Ahab* humble himſelfe when the *Prophet* denounced *Gods Iudgements* againſt him and againſt his houſe? Did not the [l] *Iſraelites* oft (when they were in diſtreſſe, and when God did not onely warne them with his Word, but ſmote them alſo with his rod) *returne and ſeeke early after God*?

Chap. 15. *Section* 2.

[i] Act. 24. 24.

[k] 1 Kin. 21. 21, 27, 29.

[l] Pſ. 78. 34.

And whereas they ſay, they taſted

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sted of the heavenly gift & of the good Word of God, and of the powers of the world to come, they may know, that such is the *sweetnesse of Gods promises*, and such is the *evidence and goodnesse of Gods truth* in the glad tidings of Salvation that (the common gift of the Spirit going with it) *all the fore mentioned feelings may be wrought in men altogether destitute of saving grace*. For did not the [m] *seede sowen in stony and thornie ground* goe thus far? Did not those mentioned in the [n] *Hebrewes* (who notwithstanding all this might fall away irrecoverably) attaine to thus much?

[m] Mat. 13. 20. 21, 22.
[n] Heb. 6. 4. 5, 6.

Now if men not in state of grace may goe so farre as hath been proved, then it must not be marveiled that even such with [o] *Herod* may also *reforme* many things: For an hypocrite may haue not onely a *kind* [a] *of illumination*, but a *kinde of Sanctification*, which may, for the time, worke

[o] Mar. 6. 20
[a] Heb. 10. 26, 29. 2 Pet. 2. 20.

worke a kinde of change in him, so that he may leaue many evills, and may doe many good things; hee may forsake bad company, and keepe good; yet this man may be in no better estate then he out of whom the *evill* [b] *spirit* did goe, which returned with seven other more wicked than himselfe; or then the [c] *Sow* that was washed. As [d] *Pharaoh* also and [e] *Simon Magus*, in their feare, may desire a *Moses* and a *Peter* to blesse them and pray for them. That cursed [f] *Balaam* could wish that he might dye the death of the righteous, he would seeme not to transgresse for *an house full of gold*; and (though faintly) telleth God, that if it did seeme evill in his eyes, [h] *hee would goe* backe againe. Yea, further, it is possible for a man without saving grace, even out of meere selfe-loue, either when he smarts, or is ashamed for some foule

Chap. 15. *Section* 2.

[b] Mat. 12. 43, 44, 45.

[c] 2 Pet. 2. 22

[d] Exod. 12. 32

[e] Act. 8. 24

[f] Num. 23. 10

[g] Num. 24. 23.

[h] Num. 22. 34

Chap. 15. Sect. 2.

foule sinnes, or is afraid of Hell; or when by the sweete allurements of the Gospell he is affected with an admiration of heaven, and heavenly things, I say it is possible for him, not onely to wish freedome from punishment, and enjoyment of eternall glory as the end; but may desire power against sinne, and grace to doe well, as the meanes, but how? onely as from a flash of lightning, suddenly come, & as suddenly gone; like the [i] *sluggards longing*: but when he commeth to be taught the mysterie of godlinesse, and is put upon the spirituall workes of holinesse, as, the cutting off the right hand, and the denying himselfe for Christ, then hee will none of it, he conceiveth (like those Disciples in [k] *John*) that they are hard sayings, Who can heare them? For their good wishes were not from a setled deliberate will, out of true hatred of sinne, and out

[i] Pro. 13.4

[k] Ioh. 6. 60

or

of loue to God and goodneſſe, therefore they were but ſlight, and unconſtant. Moreover, the beſt men, yea, the beſt Miniſters may haue a very good opinion of an hypocrite [l] *David* eſteemed highly of *Achitophel*, the [m] *Diſciples* never ſuſpected *Iudas*; For they ſeeing a good outſide, being alſo charitable, and not able to ſee the hear-, doe alwayes judge the beſt, and thinke men to be changed, and renewed, when ſometimes it prooveth otherwiſe. *Chap.* 15. *Section* 2.

[l] Pſ. 55. 14
[m] Mat. 26. 22

They miſtake, when they ſay, they are *changed and reformed*, if ſtill they retaine any *boſome and beloved ſinne*, as *Herod* did. *To change ſinner*, one ſinne into another, *is no change of the man*, for he that changeth the *prodigality* of his youth into *Couetouſneſſe* in old age, remaineth a notorious ſinner before God as well now, as then; conceiue the like of all other; likewiſe

Chap. 15. Section 2

wise to forbeare the *act of any sinne*, because they haue not the *like power, occasions, temptations*, or *meanes* to commit sinne, as in former time, this *is no change*. *sin* in these respects *hath left them*, not *they it*.

What true conversion and repentance is.

For true *conversion* and *repentance* doth consist of a true and through change of the whole man as well in one part as another, whereby not onely *some actions are changed*, but first and chiefly p*the whole frame and disposition of the heart is* changed and set straight to God-ward from *evill to good*, as well as from *darknesse to light*. And whereas naturally a man is earthly minded, and maketh himselfe his utmost end; so that either he onely *mindeth earthly things*, or if he minde heavenly things, it is *in an earthly manner*, and to an *earthly* end, as did q*Iehu*: if this man haue truly repented, and be indeed converted, he becommeth r *heavenly*

p Eph. 4. 22 23, 24. Rom. 12. 2.

q 2 Kin. 10

r Col. 3. 1. 2

venly minded; he maketh *GOD* and his glory his chiefe and furtheſt end, in ſo much that when he hath cauſe to minde earthly things, his will and deſire is to minde them in an *heavenly manner*, and to an *heavenly* end. If you would judge more fully and clearely of this true change: See at large the deſcription, and *ſignes of uprightneſſe* before delivered, *Chap.* 12. *Chap.* 15. *Section* 2.

Laſt of all, there are many preſume (although as yet they haue no ſaving faith in Chriſt, nor ſound repentance) that *God will giue them ſpace and grace to repent, and beleeue before they dye*, Whence it is they haue peace for the preſent. Preſumption of repentance hereafter.

Theſe muſt giue me leaue to tell them that they put themſelues upon a *deſperate hazard*, and adventure.

Firſt, who can promiſe unto himſelf one minute of time more than the preſent, ſith every mans breath

Chap. 15. Section 2.

breath is in his noſtrils ready to expire every moment? Beſides the *Spirit* ſaith [f] *God doth bring wicked men to deſolation, as in a moment.* And againe, [t] *He that being often warned, hardeneth his necke, ſhall ſudenly bee deſtroyed without remedy.*

[f] Pſ. 73. 19

[t] Pro. 29. 1

(2) *Suppoſe they may haue time,* yet *whether they ſhall haue grace to beleeue and repent,* is much to be doubted. For the longer repentance is deferred, the heart is more hardened, and more indiſpoſed to repentance through the [u] *deceitfulneſſe of ſinne.* And it is a juſt iudgement of God upon ſuch, as are not led to repentance *by the riches of Gods goodneſſe, forbearance, and long-ſuffering,* that he ſhould leaue them to their [a] *impenitent hearts,* that cannot repent, *ſo treaſuring up unto themſelues wrath againſt the day of wrath.* Cuſtome in ſinne doth ſo roote and habituate it in man, that it will be as hard for him

[u] Heb. 3. 13 15, 19

[a] Rom. 2. 5

Rom. 2. 5.

him by his owne will and power to repent hereafter (he neglecting *GODS* present call and offer of grace) as it is for the [b] *Blackmoore to change his skin, or the Leopard his spots.*

[b] Ier. 13. 23

It cannot be denyed, but that God is free, and if he please, may *open a doore of hope*, and *gate of mercy* unto the most obstinate sinner, who hath deferred his repentance to his old age; wherefore if such a one finde his heart to bee broken with remorse for his other sinnes, and is troubled *in conscience for this his sinne, of not accepting of Gods grace* when it was offered; I wish him to *humble himselfe* before *God*, and *conceive hope*. For *God* hath promised pardon to the penitent [c] *whensoever they repent*. And though no man can repent when he will, yet such a one may hope that God is now giving him repentance in that he hath *touched his heart*, and made it to be burdened with *sin*.

Hos. 2. 15.

[c] Ezek. 18. 21. 22.

Yet

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Yet for all this hope which I giue to such a man, know, that it is rare, and very seldome to be found, that those that continued to despise grace untill their age, did ever repent; but God left them justly to perish in their impenitency, because they despised the means of grace & the season in which he did call them to repentance, and did offer them his grace, whereby they might repent. God dealeth with all sinners ordinarily, as he sayd he would doe, and as he did to *Iuda's*, *Because I would haue purged thee* (saith he) that is, I tooke the only course to purge thee, and bring thee to repentance, [d] *and thou wast not purged, therfore thou shalt not bee purged from thy filthinesse any more, till I haue caused my fury to rest on thee.* Thus I haue endevoured to discover and remoue the *false grounds*, and *misapplications of true grounds*, wherby the *Conscience* is deluded, and brought

[d] Ezek. 24 13

brought into a *dangerous quiet* and falſe peace. *Chap. 15. Section 2.*

In the third place, he that would not be gulled with a *falſe* peace inſtead of a *true*, muſt *beware of obſtinacie, delight, and ſenſleſneſſe of ſinne.* For this [e] *ſeares the Conſcience as with an hot iron.* Now a ſeared conſcience is quiet with a falſe peace, not becauſe there is no danger; but becauſe it doth not feele it. Great care muſt be had therefore, leſt the *Conſcience* be ſeared, being made thicke skinned, brawny, and ſenſleſſe, for then it doth altogether, or for the moſt part, forbeare to checke or accuſe for ſinne, be it never ſo hainous. [e] 1 Tim. 4. 2

This *ſearednesſe* is cauſed by a witting and *cuſtomary* living in any ſinne; but eſpecially by living in any *groſſe* ſinne, or in the *allowance* and delight in any knowne ſinne, alſo by allowed [f] *hypocriſie* and diſſimulation in any thing, and by doing any thing Cauſes of a ſeared conſcience to be avoyded. [f] 1 Tim. 4. 8

Chap. 15. *Section* 2.

[g] Rom. 1. 27 Iude 10. Eph. 4. 18. 19.

[h] Heb. 10. 26

Meanes to keepe the conscience tender

thing [g] *contrary to the cleare light of nature*, planted in a mans own breſt, and head, or [h] *contrary to the cleare light of grace*, ſhining in the motions of the Spirit, in the checks of conſcience, and in the inſtructions of the *Word*.

Keepe therefore the conſcience tender by all meanes; (1) By *hearkening* readily to the voice of the Word, (2) By a carefull *ſurvay* of your wayes dayly. (3) By keeping the conſcience ſoft with *godly ſorrow* for ſinne. (4) *By harkening to the voyce of conſcience* admoniſhing, and checking for ſinne.

Either of theſe three kinds of conſcience, *viz.* the *blind*, *preſumptuous*, and *ſeared* conſcience will admit of a kinde of *peace* (or *truce* rather) for a while, while it ſleepeth; but what God ſaid of *Caines* ſinne, muſt be conceived of all ſinne; *If thou doeſt not well, ſinne lyeth at the doore*. And upon what termes ſoever it bee

Gen. 4. 7.

that

that it lie ſtill, and trouble not the *Conſcience* for a time, yet it will awake in its time, and then by *as much* as it did admit of ſome peace and quiet, it will grow *more* turbulent, mad, and furious; and (if God give not repentance) this falſe peace endeth for the moſt part either in a [u] *reprobate minde*, or [*] *a deſperate end*, even in this life, beſides the helliſh horrors in that which is to come.

Chap. 15. *Section* 2.

[u] Rom. 1. 21. to 29.
[*] Mat. 27. 5.

Now to the end that no man ſhould quiet his heart in this falſe and dangerous peace, whether it proceed from the aforementioned cauſes, or from any other; I would adviſe him to try his peace, whether it bee not falſe, by theſe infallible markes:

Signes of falſe hope and peace.

Firſt, *is any man at peace with Gods enemies*, allowing himſelfe in the love of thoſe things or perſons which hate God, and which are hated of God, ſuch as are the *world* and the *things of the*

Chap. 15. Sect. 2.

world, whereby hee denyeth the power of goodneſſe, living wittingly and delighting in any evill company, or in any groſſe ſinne, as *vaine or falſe ſwearing*, open *prophanation of the Sabbath*, *Malice*, *Adultery*, *Theft*, *Lying*, or in any of thoſe mentioned, 2 *Tim.* 3. 2. 3. or in any *knowne ſinne with allowance*. The holy Ghoſt ſaith of ſuch, that [a] *the love of God is not in them*, therefore the *peace of God is not in them*, and whoſoever maketh himſelfe *a friend* to his luſts and to the world, maketh himſelfe an [b] *enemy* of God. As any man is at *peace* with the *fleſh*, the *world*, and the *Devill*, hee *is not at true peace with God, nor God with him*. If any ſuch expect peace, and ſhould aske, *is it peace?* anſwer may be made like to that which *Iehu* made, both to the *ſervants and King of Iſrael*. *What have you to doe with peace? What peace ſo long as your notorious ſins and rebellions*, wherein you delight,

[a] 1 Ioh. 2. 15.

[b] Iam. 4. 4.

2 King. 9. 19. 22.

light, *are so many?* For hee that careth not to keepe *a good conscience* towards GOD, and towards men, cannot have *true peace of conscience.* For there is no true peace but in a * *good conscience.* *Chap. 15. Section 2.* *Heb. 13. 18.

Secondly, *Is any man not at peace but at warre rather with GODS friends,* and with the things which God loveth; being out of love with spirituall and conscionable prayer, hearing the Word, good company of Gods people, and the like? If any man despise the things God commandeth, and loveth; certainly, *God and he are two,* and whatsoever his *forme of godlinesse bee,* God holdeth him to be yet in state of perdition. For whosoever *saith he knoweth GOD,* but yet *obeyeth not, and keepeth not his Commandements, hee is a lyar.* And if any man love not his brother, whatsoever shew of peace and friendship is betwixt God & him, I am 2 Tim. 3. 5. 1 Ioh. 2. 4.

Chap. 15. Section 2.

sure God saith, * *hee that doth not righteousnesse is not of God, neither he that loveth not his brother.* he is a childe of the Divell, and therefore hath no true peace with God.

*Ioh. 3. 10.

Thirdly, He, whose *quiet of heart and Conscience is from false peace, is willing to take it for granted, that his peace is sound, and good*; and cannot abide to looke and to enquire into his peace, to try whether it be true, and whether it bee well grounded or no; being (as it seemeth) afraid lest stirring the mud and filth that lyeth in the bottom of the heart, hee should disquiet it. And for this cause it is, that *such a one cannot endure a searching Ministry*, nor will like that *Minister* which will dive and rake into the Conscience, by laying the heart and Conscience open to the light and touchstone of the *Word*.

2 Chr. 36. 16.
Act. 7. 54.

Thus I have shewed you what is a first and maine impediment to

to be removed, (*viz.* presumption and false hope) if you would have true peace, for *false hopes* breed onely *false peace.* *Chap.* 16. *Section* 1.

CHAP. XVI.

Touching false feares.

SECTION 1.

THe second head to which I reduced impediments to true peace, is *false feare*; for if you doubt, feare, or despaire of your estate without cause, it wil much disturbe and hinder your peace.

There is an *holy feare and despaire* wrought in man, when GOD first *convinceth* his heart and conscience of *sinne*; whereupon (through sense of GODS wrath and heavy displeasure, together with a sense of his owne disabilitie in himselfe to satisfie and appease Gods wrath (hee is Needfull feare before conversion.

Chap. 16. *Section* 1.

in great perplexitie, being out of all hope to obtaine GODS favour, or to escape the vengeance of *Hell* by any thing which he of himselfe can doe, or procure. This is wrought more or lesse in every man of yeares before conversion, as in those which were [a] *pricked at heart* at *Peters* Sermon, and in [b] Saint *Paul* himselfe, and in the [c] *Iaylor*. This is a *good necessary feare*, serving to prepare a man to his conversion. For in *Gods* order of working, hee first sendeth the * *Spirit of bondage to feare*, before he sendeth the *Spirit of Adoption* to enable a man *to cry Abba Father*. This feare, and trouble of Conscience arising from it, is good, and as the Needle to the thred, maketh way unto true peace.

[a] Act. 2. 37.
[b] Act. 9. 9.
[c] Act. 16. 29.
* Rom. 8. 15.

Holy and good feare after conversion.

Moreover, after that a man is converted, though hee have no cause to feare damnation; yet he hath much matter of *feare*, by as much as hee is yet subject unto many

many *evils* both of ſinne and paine; as, leſt hee offend God, and cauſe his angry countenance, and his judgements; alſo, leſt he ſhould fall backe from ſome degrees of grace received, and leſt hee fall into ſome dangerous ſin, and ſo loſe his evidence of heaven, and comforts of the *Spirit*. Wherefore we are commanded to [d] *worke out our Salvation with feare and trembling*; [e] and *to paſſe the whole time of our ſojourning here in feare*.

[d] Phil. 2. 12
[e] 1 Pet. 1. 17.

This *feare*, while it keepeth due meaſure, cauſeth a man to be *circumſpect and watchfull*, leſt hee fall, it ſpurreth him on forward to repent, and quickens him to aske pardon and grace to recover when he is fallen, yea, an excellent meanſ to prevent trouble, and to procure peace of Conſcience. But the *feare* of which I am to ſpeake, and which, becauſe it diſturbeth true peace, is to be removed, is a groundles, &

Chap. 16. Section 1. Causeleſſe feare.

cauſeleſſe feare, that a man is not in ſtate of grace, albeit hee hath given his name to *Chriſt*, and hath not onely given good hope to others; but (if hee wou'd ſee it) hath cauſe to conceive good hope that hee is indeed in the ſtate of Grace.

This *feare* may riſe either from *Naturall diſtempers*, Satan joyning with them; Or from *Spirituall temptations*, riſing from cauſeleſſe doubts.

The kinds of cauſeleſſe feare.

By naturall diſtempers, I meane a diſpoſition to *frenſie*, or height of *Melancholy*, in which ſtates of body the ſpirits are corrupted through ſuperabundance of *choler* and *melancholy*, whereby firſt the *braine* (where all notions, and conceits of things to be underſtood, are framed) is diſtempered, and the power of *Imagination* corrupted, whence ariſe ſtrange fancies, doubts, and fearfull thoughts. Then, Secondly, by reaſon of the intercourſe of the ſpirits

ſpirits between the head and the heart, the *heart* is diſtempered and filled with griefe, deſpaire, and horror, through manifold feares of danger, yea, of damnation; eſpecially ween *Satan* doth convey himſelfe into thoſe humours, which as hee eaſily can, ſo hee readily will doe, if God permit.

Strange effects of feare riſing from naturall diſtempers.

Where there is trouble of this ſort, it uſually bringeth forth ſtrange and violent effects, both in body and minde, and that in him that is *regenerate*, as well as in him that is *unregenerate*. Yea, ſo farre, that (which is fearefull to thinke) even thoſe *who* (when they were fully themſelves) *did truely feare God*, have in the fits of their diſtemper (through impotency of their uſe of reaſon, & through the *Devils* forcible inſtigation) had thoughts and attempts of laying violent hands upon themſelves and others, whom they have dearely loved.

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And when they have not well knowne what they have done or saie, have beene heard to breake out into oathes, cursing, and blasphemous speeches against GOD and his Word, who were never heard to doe the like before.

Difference betweene trouble rising from bodily distemper, and that of trouble of conscience.

These *troubles* may be knowne from true *trouble of Conscience*, by the strangenesse, unreasonablenesse, absurditie, and senselesnesse of their conceits in other things, as to thinke they have no heart, and to say they cannot doe that which indeed they doe, and a thousand other odde conceits which standers by see to be most false. Whereby any man may see that the roote of this disturbance is in the *Phantasie*, and not in the heart.

Some difference betweene regenerate & unregenerate, in these distempers.

Albeit, both the *regenerate* and *unregenerate*, according as they are in a like degree distempered, are in most things alike; yet in this they *differ*; Some beames of *holinesse* will glance forth now

and

and then in the *regenerate*, which doth not in the *unregenerate*, especially in the intermissions of their fits. Their desires will bee found to be different, and if they both recover, the one returneth to his wonted course of holines with increase; the other (except God worke with the affliction to conversion) continueth in his accustomed wickednesse. It pleaseth God, that, for the most part, his owne children who are thus distempered, have the strength of their *Melancholy* worne out and subdued before they dye, at which time they have some sense of Gods favour to their comfort; But if their disease continue, it is possible that they may *dye raving* and in seeming, (if you judge by their speeches) *despairing*, which is not to be imputed unto them, but to their *disease*, or unto *Satan* working by the disease; if they have good testimony of holinesse in former times.

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When

Chap. 16. *Section* 1.

When these troubles are meerly from bodily distempers, though they be not *troubles of conscience*, yet they make a man uncapable of the sense of *peace of conscience*. Therefore whosoever would enjoy the benefit of the peace of his conscience, must doe what in him lyeth, to prevent or remove these distempers. And because they grow for the most part from *naturall causes*, therefore *naturall* as well as *spirituall remedies* must be used.

The best meanes to quiet the heart in bodily distempers.

1. Take heed of all such things as *feed* those humors of Choler and Melancholy, which must be learned of experienced men, and of skilfull *Physicians*, and, when need is, take *Physicke*.

2. Avoyd all *unnecessary solitarinesse*, and as much as may be keep company with such as truly feare *God*, especially with those who are wise, full of chearefulnesse, and of joy in the Lord.

3. Forbeare all such things as

stirre

ſtirre up theſe humours; as, *over-carefull ſtudie*, and muſing too much upon any thing, likewiſe *all ſudden & violent paſſions of anger, immoderate griefe*, &c.

4. Shun *Idleneſſe*, and according to ſtrength and meanes bee fully imployed in ſome lawfull buſineſſe.

5. Out of the fit, the partie thus affected muſt not oppreſſe his heart with *feare* of falling into it againe, any more then to quicken him to prayer, and to cauſe him to caſt himſelfe upon God.

6. Out of the fits (and in them alſo if the partie diſtempered be capable) *ſpirituall counſell* is to be given out of GODS *Word*, wiſely, according as the partie is fit for it, whether to *humble him*, if he hath not beene ſufficiently humbled, or to *build him up and comfort him*, if hee be already humbled.

7. Laſtly, remember alwayes that

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that when the troubled person is himselfe, and hee be mooved to *prayer*, and that others then *pray* much with him, and at all times pray much for him.

When these *troubles are mixt*, comming partly from naturall distemper, and partly from spirituall temptation: then the *remedie must be mixt* of helpes naturall and spirituall. What the naturall helps are, hath bin shewne, also what the spirituall in generall, and shall bee shewed more particularly, in removing false feares rising from spirituall temptations.

Difference betweene those fears which rise chiefly frō melancholy & those which are chiefly from trouble of conscience.

The feares which rise for the most part from distemper of body, may be knowne from those, which for the most part, or onely, rise from the spirituall temptation, thus. When the *first sort* are clearely resolved of their doubts, and brought unto some good degree of chearefulnesse & comfort, they will yet, it may be,

be, within a day or two, ſometimes within an houre or two, upon every ſlight occaſion and diſcouragement, *returne to their old complaints*, and will need the ſame meanes to recover them againe. But thoſe whoſe trouble is meerly out of ſpirituall temptation and trouble of conſcience, although for the time it is very grievous, and hardly removed, and ſometimes long before they receive a ſatisfying anſwer to their doubts; yet when once they receive ſatisfaction and comfort, it doth *hold and laſt* until there fall out ſome new temptation, and new matter of feare. This is becauſe their *Phantaſies* and memories are not diſturbed in ſuch ſort as the others were.

The ſeeming grounds of feares that a man is not in ſtate of grace when yet he is, are for varietie almoſt infinite. I have reduced them into this order, and unto theſe heads:

The groũd of falſe feares.

First,

Chap. 16. Section 1.

First they who are taken with false feares, will say *their sinnes be greater than can be pardoned.*

Secondly, when they are driven from that, they say then that *they feare GOD will not pardon.* When they are driven from this by causing them to take notice of the signes of Gods actual love to them, which give proofe that he will save them. Then,

Thirdly, *they will question the truth* of Gods love, and favour. But being put upon the tryall whether God hath not alreadie justified them, and given them faith in Christ; which are sufficient proofes of his love: then,

Fourthly, *they will seeme to have grounds to doubt whether they have faith,* from which they are driven by putting them to the tryall of their *Sanctification:* then,

Fifthly, *they doubt, and will object strongly, that they are not sanctified,* which being undeniably proved: then,

Sixthly

Sixthly and laſtly, *they feare they ſhall fall away and not perſevere to the end.* Which *feare* being taken away alſo, and all is come to this good iſſue, they ſhall have no cauſe of diſquiet feare.

This is the eaſieſt, moſt familiar, and the moſt naturall method (ſo farre as I can conceive) both in propounding, and in removing falſe feares.

SECTION 2.

Removing falſe feare, riſing from thoughts of the greatneſſe of puniſhment and ſinne.

FIrſt, ſome in their fits of deſpaire, ſpeake almoſt in *Cains* word (ſaying) that their [a]*puniſhment* which they partly feele, and which they moſt of all feare, *is greater than they can beare, or than can be forgiven.*

[a] Gen. 4. 14

Chap. 16. *Section* 2. Feare of punishmēt must bee turned into trouble for sinne.

I answer such. If sense and *feare of wrath and punishment*, bee your trouble, I would have you not busie your thoughts about the *punishment*; but divert them and pitch them upon your *sinnes*, which are the onely cause of punishment, *for get your sinnes off*, and in one & the same worke you *get off* and free your selfe from the *punishment*. Labour therefore that your heart may bleed with godly sorrow for sin, cry out as [b] *David* did against his sinne, so doe you against yours, confesse them to God, strike at the root of sinne, at the sinne of your nature, wherein you were conceived, aggravate, your actuall sinnes, hide none, spare none, finde out, arraigne, accuse, condemne your sinnes, and your selfe for them, grow first into utter detestation of your sinnes, which have brought present punishment, and a sense and feare of the eternall vengeance of *hell* fire;

[b] Psal. 51. 4, 5.

fire; then likewiſe grow into a diſlike with your ſelfe for ſinne, [c] *loath your ſelfe* in your owne ſight for your iniquities, and for your abominations. Now when you are as a priſoner at the barre, who hath received ſentence of condemnation, when you are in your owne apprehenſion a damned wretch, fearing every day to bee executed; Oh, then it concerneth you, and it is your part and dutie, to run to *GOD* the King of Kings, whoſe *name* and *nature is to forgiue iniquitie, tranſgreſſion, and ſinnes*; and that you may bee accepted, goe to him by *Ieſus Chriſt*, whoſe *Office* is to take away your ſinnes, and to preſent you without ſinne to his father, whoſe *office* is alſo to procure and ſue out your pardon. Wherefore in *Chriſts name pray, and aske pardon of God. for his Sonne Ieſus Chriſts ſake*, and withall *bee as earneſt in asking grace* and power againſt your ſinne, that

Chap. 16. *Section* 2.
[d] Ezek. 36. 31.

When the ſoule is troubled for ſin fly to GOD for mercy and grace in Chriſt.

Chap. 16. *Section* 2. that you may ſerve him in all well-pleaſing. Doe this as for your life, with all truth and earneſtneſſe; then you may, nay, muſt beleeve that *God* for *Chriſts* ſake hath pardoned your ſinne, and hath done away the puniſhment of your ſinne. For this is according to the Word of Truth, even as true as God is, who hath Commanded you to doe thus, and to beleeve in him.

Reply. But ſome will Reply, this putting me unto a conſideration of my ſinnes, breedes all my woe, and teare, for I finde them *greater and more than can bee pardoned.*

Anſw. Oh; *Say not ſo*, for you can hardly commit a greater ſinne than indeed to thinke and to ſay ſo. *It is blaſphemy againſt GOD:* yet this ſinne (if you will follow GODS Counſell) and all other may, and ſhall be pardoned. I intend not to extenuate and *leſſen your ſinne*, but you muſt give

me

mee leave to *magnifie Gods truth and mercy*, and to *extoll Christs love and merit*. Howsoever it is true, that because sinne is a transgression of a law of infinite holinesse and equitie, & in respect of the evill disposition of the heart, is of infinite intention, & would perpetuate it selfe infinitely, if it had time and meanes; and because God the object, and person against whom sinne is committed is infinite, therefore *sinne* must needs contract an *infinite guilt*, and deserve *infinite punishment*; which the very least sinne doth: yet, because the *subject of sinne*, the man that sinneth, *is finite*, his sinne, being the erring act of a *creature*, cannot every way be infinite. Wherefore such an act, or transgression, cannot in it selfe bee unpardonable by a *Creator*, a *God*, who is every way infinite.

Chap. 16. Section 2.

Reasons proving that sinne cannot be unpardonable, because of the greatnesse thereof.

Secondly, Consider that the *price* to satisfie GODS justice, namely,

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namely, the death of CHRIST, even [f] *the precious* [g] *blood of God*, the onely begotten Son of *God*, doth exceed all sinne in infiniteneſſe of ſatisfaction of GODS juſtice and wrath due for ſinne. For if *Chriſts* death be a ſufficient ranſome for the ſinnes of all *Gods* Elect in generall; then much more of thine in particular, whoſoevet thou bee, and how great, and how many ſins ſoever thou haſt committed.

[f] 1 Pet. 1. 19.
[g] Act. 20. 28.

Thirdly, Know that the *mercy of God*, the forgiver of ſinnes, is abſolutely and every way infinite. For mercy in God is not a *qualitie*, but it is his *very nature*, as is cleare by the deſcription of his *Name*, proclaimed, *Exod.* 34. Which rightly underſtood and beleeved, taketh away all the objections, which a fearefull heart can make againſt himſelfe, from the conſideration of his ſinnes.

Exo. 34. 6.

Firſt, *He is mercifull*, that is, he is compaſſionate, (and to ſpeake after

after the manner of man) is one that hath *bowels of pittie*, which yerne within him at the beholding of thy miſeries, not willing to puniſh and put thee to paine, but ready to ſuccour and doe thee good. *Chap. 16. Section 2.*

But I am ſo vile, and ſo ill deſerving, that there is nothing in mee to move him to pittie mee and doe me good. *Reply.*

2. Hee is *Gracious*, whom he loveth, hee loveth *freely*, of his owne gracious diſpoſition, who ſaith, *I, even I, am hee that blotteth out thy tranſgreſſions for mine owne ſake, and will not remember thy ſinnes.* And when God ſaith he would ſprinkle cleane water upon ſinners, and that hee would give them a new heart, &c. hee ſaith, *not for your ſakes doe I this*, ſaith the *Lord God.* That you ſhould be *ſenſible* of your owne miſerie, and then, in the ſenſe thereof, that God may be * *enquired after* and ſought unto for mercy, *Anſw.* Hoſ. 14. 4. Iſa. 43. 25. Ezek. 36. 25. 26. 32. *Ezek. 36. 37.

Chap. 16. Section 2.

mercy, is all which hee looketh for in you to move him to pittie and mercy and such is his graciousnesse, that he will worke this *sense* and this *desire* in you, that he may have mercy.

Reply. But I have a long time provoked him.

Answ. 3. He is *long suffering* to you-
[a] 2 Pet. 3. 9 wards, [a] *not willing that you should perish, but that you should come to repentance*, but waiteth still for your repentance, and reformation, that you may be saved.

Reply. Yea, But I am destitute of all goodnesse and grace to turne unto him, or doe any thing that may please him.

Answer. 4. He is *abundant in goodnesse*, and kindnesse, he that hath beene abundant towards others heretofore in giving them grace, and making them good, his store is no whit diminished, but he hath all grace and goodnesse to communicate to you also, & to make you good.

Yea,

Yea, but I feare, though God can, yet God will not forgiue me, and giue me grace. *Chap. 16. Section 2. Reply.*

5. Hee is *abundant in truth*, not onely the goodneſſe of his gracious diſpoſition *maketh him willing*, but the abundance of his truth *bindeth him to be willing*, and doth giue proofe unto you that he is willing. *He hath made ſure promiſes* to take away your ſinne, and to forgiue it; and not yours onely, but *reſerveth mercy for thouſands*. Beleeue therefore that *God* both can and will forgiue you. *Answ.*

Yea, but my ſinnes are ſuch, and ſuch, and ſuch, bred at the bone innumerable, hainous, and moſt abominable. I am guiltie of ſins of all ſorts. *Reply*

6. He *forgiveth iniquitie, tranſgreſſion, and ſinne*: He is the *God* that will ſubdue [b] *all* your iniquities, and caſt *all* your ſinnes into the bottome of the Sea. *Answ.*

[b] Mic. 7. 19

Yea, but I renew my ſins daily, *Reply.*

*Chap.*16. *Section* 2.

Answ.

Psa.103.8.
Mat.6.12.

7. I answer out of the *Psalme*. His mercy is an *everlasting mercie*; his mercy endureth for ever. He biddeth you aske forgiuenesse of sinne *daily*; therefore he can and will forgiue sinne daily;

[h] Luk.17.4
Mat.18.22

yea, if you sinne [h] *Seuentie times seuen in a day*, and shall confesse it to *God* with a penitent heart, he will forgiue; for he that biddeth you be so mercifull to your brother, will himselfe forgiue much more, when you seek unto him.

Reply.

I, But I haue not onely committed open and grosse sinnes, both before & since I had knowledge of God; but I haue beene a very *Hypocrite*, making profession of GOD, and yet daily commit grieuous sinnes against him.

Answ.

8. What then? Will you say your sinnes are unpardonable? God forbid. But say, I will follow the Counsell which GOD gaue to such abominable Hypocrites.

crites. *I will wash mee and make me cleane. I will* by Gods grace *wash my heart from iniquitie, and my hands from wickednesse,* by washing my selfe in the Laver of regeneration, bathing my selfe in *Christs blood,* and in the pure water of the Word of truth, applying my selfe to them, and them to me by faith. Say in this case, *I will heare what God will speake*: And know, that if you will follow his counsell, *Isa.* 1.18. If you wil hearken to his reasoning and embrace his gracious offer made to you in *Christ Iesus,* the issue will be this, *though your sins haue beene most grosse, reiterated, double dyed, even as crimson and scarlet; they shall be as wooll, even as white as snow.* God will then *speake peace unto you,* as unto other his Saints; onely he will forbid you to *returne to folly.*

Chap. 16. *Section* 2. Isa. 1.16. Iere. 4.14. Psa. 85.8. Isa. 1.18.

For not onely those which committed grosse sinnes through *ignorance* before their conversion,

Sins before & after conversion pardonable.

Chap. 16. Section 2.

on, as did *Abraham* in Idolatry, and S. *Paul* in persecuting; nor yet onely those which committed grosse sinnes through *infirmitie* after their conversion, as did [i] *Noah* by drunkennesse, and [k] *Lot* by incest also, and [l] *Peter* by denying and forswearing his Master Christ Iesus, obtained mercy, because they sinned ignorantly and of infirmitie: But also those that sinned against *Knowledge and Conscience*, both before & after conversion, sinning with an *high hand*, as * *Manasses* before, and (in the matter of [m] *Vriah*) *David* after conversion, they obtained like mercy, and had all their sinnes forgiven. Why are these examples recorded in *Scripture*, but for patterns to sinners, yea, to most *notorious* sinners of all sorts, [n] *Which should in after-times beleeue in Christ Iesus unto eternall life?*

[i] Gen. 9. 21
[k] Gen. 19. 33
[l] Mat. 26. 47
* 2 Chron. 33. 6. 10 12, 15.
[m] 1 Kin. 15 5.
[n] 1 Tim. 1. 15, 16

Be willing therefore to be beholding to God for forgiuenes, & be

beleeve in Christ for forgiuenes, which when you doe, you may be assured that you never yet cō-mitted any sin which is not, and which shall not be forgiven. *Chap. 16. Section 2.*

For was it not the end, why Christ came into the world, that he might saue sinners, yea °*chiefe* of sinners as well as others? Was he not wounded for P*transgressi-ons*, viz. of all sorts? Is it not the end of his comming in his Gos-pel to call q*sinners* to repentance? What sinners doth he meane there, but such as you are, who are laden and burdened with your sinne? Doth he not say, r *if any man sinne*, marke, if any man, *we haue an Advocate with the Father, Iesus Christ the righ-teous*: Who by being made s *a curse* for you, *hath redeemed you from the curse of the whole Law.* Therefore from the curse due unto you for your *greatest* sinne. Consider this againe, can the sinne of a *finite creature* goe be-

° 1 Tim. 1 15, 16.
P Isa. 53. 5.
q Luk. 5. 32
r 1 Ioh. 2. 1
s Col. 3. 13

Chap.16. Section 2.

yond the pardon of an *infinite Creator*? Can a sinne in some sense finite, deserue beyond the satisfaction of a price for value every way infinite?

Howsoeuer it is impossible for a notorious sinner, yea, for any sinner, by his owne power or worth to enter into the Kingdome of Heaven; Yet, know, what is [t] *impossible* with man, is *possible* with God. [u] *Is any thing too hard for the Lord?* He can alter and renew you, and giue you faith & repentance, he can make these things possible to you that beleeue: yea, [x] *all things are possible to him that beleeveth.*

[t] Mat. 19. 26
[u] Gen. 18. 14.
[x] Mar. 9. 23

Reply.

I, you will say, *if I did beleeue.* Why, *what if yet you doe not beleeue?* It is not *hard* with God, you comming to his *meanes of faith*, you harkening to the *precepts and promises of the Word*, considering that the *God of truth* speaketh in them, I say, it is not hard for him in the use of these meanes

meanes to cause you to beleeue. *Chap.16. Section 2.*

Wherefore neither *greatnesse* of sinne, *nor multitude* of sinnes should, because of their greatnes and multitude, make you utterly despaire of salvation, or feare Damnation; When once you can beleeue, or but [a]*will* and desire to obey & beleeue, the greatest matter of feare is past. [a] Isa.1.19

I know *if you never had sinned*, you would not feare damnation. Now to *a man whose sinnes are remitted, his sinnes* (though [*]*sinne dwell* in him) *are as if they were not, or never had beene*, For *they are blotted out of Gods remembrance*. I, even I am he (saith *God*) [b]*that blot out thy transgressions for my names sake, and will not remember thy sinnes*. And who is like thee (saith the *Prophet*) [c] that *pardoneth iniquitie, &c. hee will haue compassion upon us, he will subdue our iniquities, and will cast all our sinnes into the bottome of the Sea*. A debt when it is payd [*] Rom.7.20 [b] Isa.43.25 [c] Micah.7.18,19

Chap. 16. Sect. 2.

by the *Suretie*, putteth the *principall* out of debt, though he payd neuer a peny of it. The *holy Ghost* speaketh most comfortably, saying, that *God doth finde no sinne* in them whose sinnes are pardoned. Rev. 14. 5. [d] *In those dayes, and at that time saith the Lord, the iniquitie of Israel shall be sought for, and there shall be none; and the sinnes of Iudah, and they shall not be found*; but how may this be, he giveth the reason, *for I will pardon them whom I reserue.* [d] Ier. 50. 20

If you beleeue that God can pardon any sinne, even the least, you haue like reason to beleeue that God can pardon all, yea the greatest; for if God can doe any thing, he can doe every thing, because he is infinite. He can as easily say [e] thy *sinnes* are *forgiuen* thee, *all thy sinnes* are forgiuen thee, as to say, *Rise and walke*, He can as wel saue one that hath beene long dead, rotten, and stinking in his sinne, as one newly [e] Mat. 9. 5.

fallen

fallen into sinne. For he can as easily say [f]*Lazarus come foorth*, as to say, [g] *Damsell I say to thee Arise.*

Lastly, to make an end of removing this fear, I ask thee who art troubled with the greatnesse of thy sinnes past, and with feare that they can never be pardoned, *how stand you affected to present sinnes?* Doe you hate and loath them? Doe you use what meanes you can to be rid of them? Are you out of loue with your selfe, and humbled because you haue harboured them to *GODS* dishonour, and your owne hurt? And doe you resolue to [e] *return from your evill wayes*, and to enter upon an holy course of life, if God shall please to enable you, and is it your heartie desire to haue this grace to be able? And are you afraid, and haue you now a care lest you fall wittingly into sinne; then let Satan, and a fearefull heart obiect what they

Chap. 16. Section 2.

[f] Ioh. 11. 43

[g] Mar. 5. 4.

[e] Ezek. 18. 21, 22.

Chap. 16. Section 3. Ezek. 36. 25. to 33.

can, you may say, though my sinnes haue beene great and hainous, for which I *loath my selfe* and am ashamed, yet now I see that they were not only pardonable, but are already through the rich mercy of God pardoned. For these are signes of a new heart and a new minde. Now to whomsoever God giveth the *least measure of saving grace*, to them hath he *first given pardon of sinne*, and will yet *abundantly pardon*. For he saith, [k] *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him returne to the* LORD, *and he will haue mercy upon him, and to our God, for he will abundantly pardon.*

[k] Isa. 55. 7.

SER-

Section 3.

Removing the feare that riseth from doubts that God will not pardon.

THere are others who make no doubt of Gods power, they beleeue he can forgiue them; but they feare, yea, peremptorily conclude, that he will not pardon them, and that becauſe they be *Reprobates* (as they ſay) for they ſee no ſignes of *Election*, but all to the contrary.

Anſw. No man hath ſignes of election till effectuall calling.

I anſwer theſe thus. When your Conſciences are firſt wounded with a ſenſe of Gods wrath for ſinne; it is very like, that before you haue beleeued and repented, you cannot diſcern any ſignes of Gods favour, but of his wrath; for as yet you are not actually in ſtate of grace, and in his favour.

And

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And oft-times after a man doth beleeue (though there be alwaies matter enough to giue proofe of his Election) yet he cannot alwayes see it. If you be in either of these estates, (conceiue the worst) yet you haue no reason to conclude that you are *Reprobates*.

It is true, that *God before the foundation of the world, fully determined with himselfe*, whom to *choose to Saluation* by *grace*, to which also he *ordained* them: and whom *to passe by*, and leaue in their sinnes, for which he *determined* in his just wrath to condemne them. But who these be, is a *secret* which euen in point of *Election* the Elect themselues cannot know, vntill they be *effectually called*, nay, not being called, vntill by some experience and proofes of their faith & holines, they do find it, and the witnesse of the Spirit, which testifieth to their spirits, that they are the chil-

children of God, and doe make their Calling & Election (which was alwayes *sure* in *God*) *sure* to themselues. But in point of *reprobation*, namely, that God hath passed them by, to perish everlastingly in their wickednesse, no man living can know it, except he know that he hath sinned the sinne against the *holy Ghost*, that unpardonable sinne.

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[1] 2 Pet. 1. 5. 10.

No man can know certainely in this life that he is a Reprobate.

For *God calleth men at all ages and times*, some in their youth, some in their middle age, some in their old age; yea, some haue beene called at their [m] *last houre*. Now let it be granted, that you cannot by search into your selues finde the signes of effectuall calling, (which yet may be in you though your dimme eyes cannot perceiue them. Nay, suppose that you are not yet effectually called, here is no cause for you utterly to despaire and say you are *Reprobates*. If you know you that God [illegible] you before you d[illegible] It

[m] Luk. 23. 42, 43.

Chap. 16. Section 3. In what order a Christian should ascend to the knowledge of his Election.

It were a farre wiser and better course for you that will bee thus hasty in judging your selues to be *Reprobates*, to busie your selues first with other things. Acquaint your selues with *Gods revealed will* in his Word. Learne to know what God hath commanded you to doe, and do that; also what he hath threatned, and feare that; and what he hath promised, and beleeue, and rest on that. After you haue done this, you may looke into your selues, and you shall *reade your Election written in golden and great Letters.*

For, God never intended that the *first lesson* which a Christian should learne, should be the hardest, and highest lesson that can be learned, taken out of the book of his eternall counsell & decree, and so to descend to the *A. B. C.* of Christianitie. Which were a course most perplexed, and perposterous. But his will is that his schol-

schollers & children shouldlearn out of his written Word here on earth, first, that [n] *God made all things*, and that he made man *good*, and how that man hearkening to Sathan they found out [o] *evill devices*, and so fell from grace and from *God*, and so both they and the whole world that came of their loynes; became guiltie of eternall damnation. *Next*, God would haue you to *learne*, that he in his infinite wisdome, goodnes, & mercy, *thought of*, and concluded a *new covenant of Grace*, for the effecting whereof he found out and appointed a way and meanes to pacifie his wrath by satisfying his justice, punishing sin in mans nature, by which he opened a way unto his mercie, to shew it to whom he would, namely, Hee gaue his onely *Sonne*, *very God*, to become [p] *very man*, and being made a *common person and suretie* in mans stead, dyed, and endured

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[n] Gen. 1. 31

[o] Eccl. 7. 29

Gen. 3. 15. Gen. 17. 1 2. 11 Rom. 4. 11 Ier. 31. 31, 32

[p] Phil. 2. 6, 7, 8, 9, 10, 11

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red the punishment due to the sinne of man, and rose againe, and was exalted to sit at Gods right hand to raigne, having all authoritie committed unto him. Thus he made the new *Covenant of grace, established in his Sonne Iesus Christ*, the *tenour* and condition whereof, required on *mans part* is, that man accept of, & enter into this Covenant, beleeving in Christ, in whom it is established; *then, Whosoever beleeveth in him, shall not dye, but have everlasting life.* This God did in his wisedome, justice, mercy, and loue to man, that he himselfe might be [q] *just*, and yet a *justifier of him that is of the faith of Iesus.* And hath therefore given his *Word* and *Sacraments*, and hath called, and hath [r] *given gifts to his Ministers*, thereby to beget, and increase faith in men, by publishing this good newes, and by commanding them as [s] *in Christs stead*, in *Gods name* to beleeue and

Ioh. 3. 16.

[q] Rom. 3. 26.

[r] Eph. 4. 8.

[s] 2. Cor. 5. 20.

and to be reconciled to *God*, and to liue no longer according to the will of their old Masters the *Deuill*, the *World*, and the *Flesh*, vnder whom they were in cursed bondage; but according to the will of him, that redeemed them in holinesse and righteousnesse, whose seruice is a perfect and blessed freedome. *Chap.* 16 *Section* 3.

Now when you haue learned these lessons first, and by looking into your selues can finde *faith* and *new obedience*; then by this your *effectuall calling*, you may as by safe stayres ascend to that high point of your *Predestinatiõ*, concluding that you are elected to saluation, which will giue you comfort through assurance that you shall neuer fall away. 2 Pet. 1. 5. 10, 11

When you obserue this *order* in learning your *Election to life*, it will not minister vnto you matter of curious and dangerous dispute, either with God or man thereabout; but of high admiration,

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tion, thankesgiving, and unspeakeable comfort, causing you to cry out with the Apostle, [t] *O the depth of the riches both of the wisedome and knowledge of God, &c.* And *Blessed be the God and Father of our Lord Iesus Christ, who hath chosen us in him before the foundation of the world, that we should be holy & without blame before him in loue, having Predestinated us unto the Adoption of children, by Iesus Christ to himselfe, according to the good pleasure of his will, to the prayse of the glory of his grace, wherein he hath made us accepted in his well-beloved, &c.*

[t] Rom. 11. 33

Eph. 1. 3. 5. 6.

Feare of sinning against the holy Ghost removed.

There are yet some, who having heard that there is a *sinne against the holy Ghost*, and that it is *unpardonable*, are full of feares that they haue committed that sinne, thence conclude that they are *Reprobates*, for they say, that, they haue sinned willingly against knowledge & conscience since they received the knowledge

ledge of the truth, and tasted of the heavenly gift, and of the good *Word* of God. *Chap.* 16. *Section* 3.

If you who thus object, haue sinned against *knowledge and conscience*, you haue much cause of griefe & complaint against your selfe, and haue much cause of humbling your selfe before God, confessing it to him, asking pardon of him, and grace to beleeue and repent, both which you must endevour by all means. Yet I see no cause why you should conclude so desperately, that you haue sinned against the *holy Ghost* and are a *Reprobate*. For as few in comparison (though too many) commit this sinne, so few know what it is. *Answ.*

All sinne [a] *against knowledge and conscience* is not this sinne. Nor yet all wilfull sinning. It is not any *one sinne* against the *law* nor yet the direct breach of the [b] *whole law*, nor every malicious opposing of the *Gospel*, (if it be of [a] 1 Kin. 15. 5 2 Sam. 11. 4, 6, 10, 15 25

[b] Heb. 10. 28

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of ignorance) neither is it [d] *every blasphemie*, or persecution of the Gospell, and of those that professe the truth, (if these be done out of ignorance or passion:) Nor yet is it every [e] *Apostacie*, and falling into grosse sinnes of divers sorts, though done against knowledge and conscience, yet this sinne against the holy Ghost containeth all these and *more*. It is a *sinne against the Gospell*, and free offer and dispensation of grace and salvation by Christ through the Spirit. Yet, it is not any particular sinne against the Gospell, nor yet a rejecting of the whole Gospell ([f] *if in ignorance*,) nor yet every *denying of Christ*, or sudden revolting from the outward profession of the Gospell (when it is of [g] *infirmitie* through feare, & such like temptation.) Neither is it called the sinne against the *holy Ghost*, and is unpardonable, because it is committed against the *Essence*, or

[d] 1 Tim. 1. 13

[e] 2 Chron. 16. 10. [e] 1 King. 11. 4, 5. 6. Heb. 10. 28 29

[f] Luk. 23. 34.

[g] Mat. 26. 69, 70, 74.

or *Person of the holy Ghost*, for the essence of the three persons in *Trinitie* is all one: And the person of the *holy Ghost* is not more excellent than the person of the *Father* and the *Sonne*; but it is called the *sinne against the holy Ghost*, and becommeth *unpardonable*, because it is against the *Office* of the *holy Ghost*, and against the *gracious operations* of the *holy Ghost*, and therein *against the whole blessed Trinitie*, all whose works, **out of themselves*, are *consummate and perfected*, in the *worke of the holy Ghost*. Moreover, know that it is *unpardonable*, not in respect of Gods *power*, but in respect of his *Will*. He having in his holy wisedome determined never to pardon it. And good reason why he should will, not to pardon it in respect of the *kind of the sinne*, if you well observe it; it being a *wilfull and malicious refusing of pardon upon such tearmes as the Gospell doth offer*

Why called sin against the holy Ghost.

Why unpardonable

* *Ad extra*

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offer it, scorning to be beholding unto God for it. You may perceiue what it is, by this description.

A description of the sin against the *Holy Ghost*.

The sinne against the holy Ghost is an vtter, wilfull, and spitefull rejecting of the Gospell of Salvation by Christ, together with an aduised and absolute falling away from the profession of it, so farre that against former knowledge and conscience, a man doth maliciously oppose and blaspheme the Spirit of Christ, in the Word and Ordinances of the Gospell, and motions of the Spirit in them, having resisted, rejected, & vtterly quenched all those common, and more inward gifts and motions wrought vpon their hearts and affections, which sometimes were entertained by them; in so much, that out of hatred of the Spirit of life in Christ, they [i] *crucifie to themselues a-fresh the Sonne of God, and doe put him (both in his Ordinances of Religion, and in his members) to open shame, treading vnder-*

Heb. 6. 4. 5. 6

[i] Heb. 10. 26, 27, 28, 29

under foot the Sonne of God, counting the blood of the Covenant, wherewith they were sanctified, an unholy thing, doing despight to the spirit of grace. If you shall heedfully looke into these places of the [k] *Scripture*, which speake of this sinne: and withall doe observe the *opposition* which the *Apostle* maketh betweene *sinning against the Law*, and *sinning against the Gospell*, you shall clearely finde out the nature of this sinne.

But to resolve you of this doubt; (if you bee not overcome with Melancholy, for then you will answer you know not what, which is to be pitied rather than regarded.) I would aske you that thinke you have committed the sinne against the *holy Ghost* these Questions. Doth it grieve you, that you have committed it? Could you wish that you had not committed it? If it were to bee committed, would you not for-

Chap. 16. Section 3.

[k] Math. 12 24,31,32.
[k] Mark. 3. 28,29,30.
[k] Luk. 12. 10.
[k] Heb. 6.4, 5,6.
[k] Heb 10. 26,27,28, 29

How to be sure that a man hath not committed this sin against the holy Ghost.

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forbeare if you could choose? Would you take your selfe beholding to God, if he would make you partakers of the *bloud* and *Spirit of his Sonne*, thereby to pardon and purge your sinne, and to giue you grace to repent? Nay, are you troubled that you cannot bring your heart unto a sense of desire of pardon and grace? If you can say yea; then, albeit the sinne or sinnes which trouble you may be some fearefull sinne, of which you must be exhorted speedily to repent; yet certainly *it is not the sinne against the holy Ghost*. It is not that *unpardonable* sinne, it is not that *sinne unto death*. For he that committeth this sinne cannot relent, *neither will he be beholding to GOD for pardon and grace, by Christs bloud and spirit*, he cannot desire to repent. But he is giuen over in Gods just judgement, unto such a reprobacy of minde, pollution and deadnesse of conscience,

ence, perverſeneſſe and rebellion of will, and to ſuch an height of hatred and malice, that hee is ſo *blaſphemouſly* & *deſpiteſully* bent againſt the *Spirit of holineſſe*, that it much pleaſeth him rather than any wayes troubles him, that he hath ſo maliciouſly and blaſphemouſly rejected, or fallen from, perſecuted, and ſpoken blaſphemouſly againſt the *good way of Salvation by Christ*, and againſt the gracious operations of the *Spirit*, and againſt the members of *Christ*, although he was once convinced clearly that this is the onely way of Salvation, and that thoſe graces and gifts were from God, and that they were the deare children of God whom he doth now deſpight.

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Heb. 10. 29

Others, if not the ſame, object thus; God will certainely condemne them: becauſe § *S. Iohn* hath ſaid, if their *hearts condemne them*, *God is greater then their hearts*, hence they inferre. God

Feare that God will not pardon becauſe their hearts condemne them, removed.

§ 1 Iohn 3. 20.

Chap. 16. *Section* 3.

wil condemne them much more. For they say their hearts do condemne them.

Answer.

There is a double judgement by the heart and conscience. It judgeth a mans *state or person*, whether hee bein state of grace, yea or no. Also it judgeth a mans owne *particular actions*, whether they be good or no. I take it, that this place of *Iohn* is not to be understood of judging or condemning the person; For God in his finall judgement doth not judge according to what a mans weak and erroneous conscience judgeth (for so it cannot choose but bee more or lesse in this life) making it the square of his iudgement to condemne or absolve any. For many a man in his presumption [h] *justifieth* himselfe in this life, when yet God will *condemne* him in the world to come. and many a distressed soule, like the [i] *Prodigall*, and humble [k] *Publican* condemneth himselfe, when yet

[h] Hos. 12.8 Luk. 18. 11

[i] Luk. 15. 18, 19.

[k] Luk. 18. 13, 14.

yet God will absolve him. For a man may have *peace with God*, yet God, for reasons best known to his wisedome, *doth not presently speake peace to his Conscience*, as it was with *David*, in which case man doth judge otherwise of his estate than God doth. *Chap.* 16. *Section* 3.

This *place* is to bee understood of *judging of particular actions*, namely, *whether a man love his brother not in word and tongue onely, but in deed and truth, according to the exhortation*, ver 18. Which if his Conscience could testifie for him, then it might *assure his heart before God, and give it boldnesse to pray unto him, in confidence to receive whatsoever hee did aske* according to his will. But if his *owne conscience* could condemne him of not loving his brother in deed and truth, then God who is greater than his hart (but wherein *greater? greater* in knowing mans heart, and the truth of his love) *knowing all* 1Ioh. 3. 20. 1Ioh. 3. 18 19, 20, 21, 22.

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things, must needs condemn him therein much more. Even as *Peter* in the question whether hee loved Christ or no, hee appeales to Christs omniscience, whereby he proveth his love towards him saying; [1] *Thou knowest all things, thou knowest that I love thee,* This is the full scope of the place. Yet this I must needs say, that the *holy Ghost* hath instanced in such an act, namely, of hearty loving the brethren, which is an infallible signe of being in state of grace: whereby (except in case of extreame melancholy, or phrensie, and in the brunt of a violent temptation) a man may judge, whether at that present hee be translated from death to life; yea or no.

[1] Ioh. 21. 17.

If any shall think the place to be understood of judging the person, he must distinguish between that judgement which the heart doth give rightly, and *de jure*, and that which it giveth erroneously,

neously. But suppose that you trying your selves by this, your *hearts doe condemne you of not loving the brethren*, can you conclude hence that you shall be finally damned? *God forbid?* All that you can inferre, is this; you cannot have boldnesse to pray unto him untill you love them, nor can you assure your selves that you shal have your petitions granted. And the worst you can conclude is that now for the present you are not in state of grace, or at the least you *want proofe* of being in state of grace. You must then use all Gods meanes of being ingrafted into Christ, and must love the children of GOD, that you may have proofe thereof. Did [m] *Paul love the brethren* when hee breathed out threatning & was, as he himselfe saith, mad against them? Was hee at that time a *Reprobate?* Did hee not afterwards, being converted, so love GOD'S people, that he

Chap. 16. *Section* 3.

[m] Acts 26 10. 11 Acts 8. 3.

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could be content to [n] *spend*, and *be spent, himselfe* for them. So many thousands, whose consciences for the present may justly condemne them of not loving those that be zealous, and indeed Gods children, may yet love them hereafter as dearely as their own soules.

[n] 2 Cor. 12. 15.

Some will yet say, certainely we are *Reprobates*. For we have according to the command of the *Apostle*, tryed, *whether we be in the faith*, or no, & *whether Christ be in us*, but wee finde neither; the [o] *Apostle* saith, we know these to be in us, else we are *Reprobates* 2 *Cor.* 13. 5.

Feare of being Reprobates because they cannot tell that Christ is in them, removed.

[o] 2 Cor. 13. 5.

Answ. By *Reprobate* in this place, *is not meant one that is not elect*, one whom God in his just judgement past by and ordained unto wrath. For none of the Elect can before their conversion know, by any search, that they are in the faith, or that Christ is in them: For that cannot bee knowne which

which yet is not. Many are not converted untill they be thirtie, fortie, or fiftie yeates old. Will you ſay, theſe in their younger yeares were *Reprobates?* You may ſay, they then were in ſtate of condemnation, and children of wrath, but no reprobates. Beſides, a man muſt not bee ſaid, not to be in the faith, and not to have Chriſt in him, becauſe hee doth not know ſo much: For many have faith, and are in Chriſt, yet doe not alwayes know it. *Chap. 16. Section 3.*

The word *Reprobate*, becauſe it is ordinarily underſtood, by our common people, for a man ordained to condemnation, is too harſh, except its true meaning were expreſſed, and the *Greeke* doth not neceſſarily inforce it. Yet I confeſſe it is a terme proper enough, if it were not (in our *Engliſh*) almoſt appropriated to the former ſenſe.

Theſe words now rendred, *ex-*

Chap. 16. Section 3. εἰ μὴ ἀδόκιμοί ἐστε.

cept yee bee Reprobates, may (as I judge) rather be translated thus; *Except you be unapproved*, or *except you be without proofe*, namely, *of your being in the faith, and of Christs being in you*, whereof you outwardly make profession.

Howsoever it bee translated (for in this I submit my selfe to the Church) let any that is judicious observe the *matter* therein handled, and the *Metaphor* taken from Goldsmiths in trying of metals, and they shall finde it must bee understood in this sense.

2. Cor. 13. 3. *δοκιμὴν

The *Corinthians* did question the lawfulnesse of *Pauls calling to his Apostleship*; therefore they require of him to give them a **proofe of Christ* speaking in him. His answer is to this purpose, as if hee should say; I will goe no farther to seek a *signe, or proofe* of Christ speaking in mee, then to your selves. Hath not the Word

and

and Gospell of CHRIST been powerfull by my Ministery to convert you, and to beget faith, and to forme Christ in you? Looke into your selves, try if you have not *faith*, and if *Christ* bee not formed in you? If you finde this, I need no other *proofe* of my calling, nor of Gods power and grace, blessing me in my calling. But if upon tryall you cannot finde that you are in the faith, &c. you are *unapproved Christians*. Either you have yet onely a meere forme of Christianitie, and like false coyne or *Reprobate silver*, are but *hypocrites and counterfeits*; or if you be Christians in trueth, yet you are *inexperienced Christians*, and without *proofe* of it to your selves. But whether you finde that you have faith or no, &c. I trust and am assured that both I & the rest of Christs Ministers with me, shall *approove* our selves to be true and faithfull Ministers of Christ; though in

Chap. 16. *Section* 3.

Chap. 16. *Section* 3. 1 Cor. 13. 7. ἀδόκιμοι.

the account of the false Apostles, and of some of you, wee bee as *Reprobates*, or unapprovable, that is, such as in your opinion cannot give proofe of CHRIST speaking in us.

δόκιμοι.

Our late excellently learned and *Reverend Translators*, vers. 7 translated the same word, in the affirmative, *Approved*, wherefore, the privative particle being added, the translation may well be *unapproved*, or *without proofe*, or *refuse*.

Reply.

Some may Reply, if I find upon tryall that I am a *counterfeit*, and as Reprobate silver, may I not then judge my selfe to bee a *Reprobate*?

Answ.

No. For first you may erre in judging of your selfe. Secondly, if you do not erre, you can iudge onely this, that yet you are not in state of grace: but in the use of the meanes, you may bee. God can as well convert an *Hypocrite*, as a *Pagan*. For though now you be

be *droſſe* and *refuſe*, you may ere long bee *pure Gold*. For *God* in making *veſſels of honour*, doth more than all earthly *Kings*, and all their *Gold-ſmiths* can doe; For they by their *prerogative* ſetting their ſtampe, and by their Gold-ſmiths skill, can make currant coyne, and rich Veſſells, if that they have pure mettall to worke upon: but they cannot make good mettall of baſe ſtuffe, or can make gold of braſſe. But ſuch is the force of Gods *Word* and *Spirit*, that whereas they finde you baſe and droſſie ſtuffe, they by imprinting the *Character* and ſtampe of *Gods Image* upon your hearts, doe metamorphiſe and *transforme you into the ſame* P *Image, from glorie to glory, even as by the Spirit of the Lord,* As ſoone as you are truly touched and annoynted with this *Spirit*, you ſhall become good Gold, and Silver, veſſels of honour fitted for the LORDS uſe where-

Chap. 16. *Section* 3.

P 2 Cor. 3. 18.

Chap. 16. *Section* 3. Feare that God will not pardon because they seeke to late, removed.

whereunto you were pre-ordained.

There are yet others obiect fearefully, saying, that they are *cast-awayes*, and that God will not have mercy on them: and that because now it is *too late*, they have passed the *time and date* of their Conversion, they therefore will not use, or at last have no heart in using GOD'S meanes to convert them, such as prayer, reading, hearing the Word, &c. Nor yet willingly will suffer others to pray either with them, or for them, and all because they think it is now too late and in vaine, mistaking this and such other Scriptures, ¶ *Because I have called* (saith GOD) *and you have refused; they shall call on me, and I will not answer.* And because they thinke they sinne when they pray, and heare the Word, and that the more meanes is used to save them, their condemnation shall be the more in-

¶ Pro. 1. 24. 28.

increased. Thus *Sathan*, and *a fearefull heart* deludeth many.

It must be acknowledged, that God would have all men [t] *walke and worke while they have light*, because [f] *the night will come when no man can worke*. And [t] *whilest it is called to day*, hee would have every one returne, and accept of grace offered, and not to harden their hearts against it. And our Saviour bewayleth Ierusalem, because they did let slip the [n] *day of their visitation*. All which doth shew that God hath his set period of time, betweene his first and last offer of grace, which being passed, he will offer it no more; and that justly, because they took not his offer when they might. And this time is kept so *secret* with God, that if hee offer grace to day, who can tell whether hee will offer it to morrow? Or whether he will offer it againe? Who knoweth whether God wil take him from the meanes of Salvation.

Chap. 16. *Section* 3. *Answer.*

[t] Iohn 12. 36.

[f] Iohn 9.4.

[t] Heb. 3. 13, 15.

[n] Luke 19. 42, 43.

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on, or, will take the meanes of Salvation from him? All this our holy and wise *God*, hath *revealed in his Word* to make men wise, to take the opportunity and time of grace while it is offered. Wherefore whosoever have let slippe their first times & offers of grace, have sinned and plaied the fooles egregiously, for which they have cause to be much humbled. But for you to conclude hence that the date and time of your conversion is out, hath no sufficient ground. For *it is not possible for you to know, that your time of conversion is past all recoverie.* But you should rather for the present time beleeve, and hope that it is not past. Indeed to presume to put off receiving grace untill *to morrow*, is fooliſh and dangerous, but if God give you time till to morrow, that you live, and it can bee said *to day*, ſo long as you yet live, and the externall meanes of Salvation are not taken from you, either

It is not possible for any to know that the time of his conversion is past.

either in their exercise, or out of your remembrance, but you doe yet *live* to heare what God hath commanded you to doe, and to heare what good things hee yet offereth unto you with *Christ*, or if the meanes bee taken from you, or you are detained from them by sickness &c. so long as you yet *live to* [x] *call to remembrance* what God hath commanded you to beleeve and doe, you cannot say the time is too late. If you would yet condemne your selves for refusing grace heretofore, and would be now willing & desirous to accept of it. Moreover, would you now with all your heart, use the meanes of Salvation, and indevour to beleeve and repent, if you thought it were not too late? And doth it grieve you that you have let slip the opportunitie? And would you gaine and redeeme that lost time, if you knew how? Then I dare, *in the name of God*, assure you

Chap. 16. *Section* 3.

[x] 2 Chro. 6.37,39.

Chap.16. Section 3. you, that the date of your conversion is not out. *It is not too late for you to turne unto the Lord, while it is to day.* I may boldly say, *harden not your heart*, which, *if you doe not*, you must know that *now is an acceptable time, now is the day and time of your Salvation.* At what time soever GOD doth send his [a] *Minister* unto you, by whom *GOD doth beseech you*, they *intreating you*, as now I doe, *in Christs stead, that you would be reconciled to GOD*, [b] *this is the acceptable day, if you will bee intreated by them*: The day wherein GOD will accept of you, is not past. Moreover, at what time soever, and by what meanes soever, any man shall humble himselfe for sinne, and aske grace, the *date of Gods acceptance* of him is not out Learne this in the example of [c] *Manasses*, and many other who had refused grace in their yonger time; yet were converted in their age.

Heb. 3.15.

[a] 2 Cor. 5. 20.

[b] 2 Cor. 6. 2.

[c] 2 Chr. 33. 10. 12, 13.

You

You have *Gods* expreſſe words for it, who ſaith, [d] *From the dayes of your fathers*, that is, for a long time, *Yee are gone away from mine ordinances and have not kept them, Returne unto mee, and I will returne unto you, ſaith the Lord of Hoſtes.* (*Chap.* 16. *Section* 3. [d] Mal. 3. 7.

That place in the *Proverbes* rightly underſtood doth not contradict any thing which I have ſayd, nor yet ſerve for that for which it is alledged: For by *refuſing*, there hee meaneth, a conſtant and *obſtinate refuſing* of *Wiſedomes* counſell, untill ſuch time that God had brought ſome miſery on the (then they ſhould *call upon him.*) By *calling upon him* in that place, is not meant a hearty praying, with godly ſorrow for ſin, making requeſt for pardon and for grace; but a *crying and howling* rather like thoſe in [e] *Hoſea*, under the ſenſe of Gods judgements, praying in trueth onely to bee eaſed of it. For at what Pro. 1. 28. [e] Hoſ. 7. 14. Ezek. 18.

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whatsoever a sinner shall repent, GOD will turne to him, And whosoever looketh towards *Christ*, the true [f] *Temple*, (shadowed forth by the materiall Temple at Ierusalem,) and confesseth his sinne, and asketh pardon, [g] *God* will pardon, for so hath he promised.

[f] 2 Chro. 6. from 36 to 40.

[g] 2 Chron. 7.12.

Reply.

But may not a man pray too late, & seeke repentance in vaine, as *Esau* did, [h] *who found no place of repentance, though he sought it carefully with teares?* Did not the [i] *foolish Virgins* seek to enter into the Bride-chamber, but were not admitted? And doth not our Saviour say, [k] *many shall strive to enter in*, and shall not be able?

[h] Heb. 12. 17.

[i] Mat. 25. 11. 12.

[k] Lu. 13. 24.

Answ.

No man can aske grace and *forgivenesse of sinnes* too late, if he aske for grace and power against sin heartily: But a man may aske a *temporall blessing*, or the removall of a *temporall evill*, when it may be too late.

As for *Esaus* carefull seeking

of

of repentance, you must understand it, not of his *owne repentance* from his prophanenes, and from other dead workes: but of his *Father Isaacks repentance*; he would have had his father to change his minde, and to have given him the *birth-right*, which was already bestowed upon *Iacob*. Reade *Gen.* 27. 34, 38. *Chap.* 16. *Section* 3.

Whereas the *foolish Virgins* did assay to enter into the *Bride-chamber, when the doore was shut*: know, that this is *a parable*, and must not bee urged beyond its generall scope, which is to shew that *formall professours of Christianitie*, such as have onely *a forme of godlinesse, without the power of it*; they, although they will not live the *life* of the righteous, yet they could wish their [1] *end* might bee like theirs: And because of their outward profession of Christs Name in this life, they securely expect eternall life; but because before their death, they did

[1] Num. 23. 10.

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did not provide the *oyle* of truth and holinesse, therefore at the day of *Iudgement*, they shall bee disappointed of entring into *Heaven*, which in the time of their life, they did so much presume of.

The like answer may be given unto that place alledged out of *Luke* 13.24. Yet unto that place more may be sayd; You mistake when you say, that Christ saith, many shall strive to enter and shall not be able. He saith; *Strive to enter in at the straight gate*, for many I say to you, shall *seeke* to enter in, and shall not bee able, he doth not say, many shall *strive* to enter.

ἀγωνίζομαι ζητέω.

There is great difference in the signification of the Greeke words, and so there is betweene *striving* and *seeking*, signified by them. *Seeking* imports onely a bare professing of *Christ*, such as is shewed in giving the name to *Christ*, comming to *Church*, hearing

ring the *Word*, and receiving the *Sacraments*. For thus did the men spoken of by our *Saviour*, who are said not to bee able to enter. But to *strive* to enter, is to doe all these and more, it is to *strive* in *seeking* for him, that they *take up their crosse* and follow him, they give their *hearts* to him, as well as their *names*, they are heartie and sincere in Praying, Hearing, Receiving, they strive to subdue their lusts, which offend Christ, and strive to bee *obedient* to his will, as well as to *beleeve* his promises, & to hope for happinesse, *this is to strive*. Now neuer any did thus strive in seeking to enter (though it were but the last day of their life) that was put backe, and not received. Wherefore say not it is to late. But say, the more time I have lost, the more cause there is why now I should presently set to Religion, in earnest, and not lose time in questioning, whether I shalbe accepted or no.

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Hos. 6. 3.

And

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And whereas you sayd, you are afraid to use the meanes of Salvation, for the reasons before objected; hereby you may see, that all this is but the malice, and craft of the Devill, by keeping you from the *meanes*, to keepe you from *Salvation*. For it is most false to say, that to pray, heare the Word, &c. is to increase your sin, because you cannot performe these as you should, and as you would. I am sure, it is a greater sinne in you to forbeare these necessarie duties, out of despaire that they shall ever profit you, or that you shall be accepted of God. You should thinke thus, if I doe not use the meanes of Salvation, I shall certainly perish everlastingly; but if I doe pray, heare, &c. I may be saved, therefore in obedience to God, I will doe as well as I can. But little doth a man know how well he may doe, if he would indevour; neither can a man conceiue how accepta-

Psal. 73. 13

ceptable a little indevour shall be, if he doe but desire to be true in his indevour. For as [m] *GODS power is seene in mans Weakenesse, so is Gods grace seen in mans insufficiencie.* When we are weake, then God in us can be strong. And when we in humilitie like our services worst, then through *Christ* God may be best pleased with them. But whatsoever you doe, Doe not neglect, nor absent your selues from exercises of Religion: for *Weakest observances, where is trueth,* are farre more acceptable than *whole omissions.* Wherefore, if (as you say) you would not increase your sinne, and thereby your damnation, be willing to use, and to joyne with others, in the use of all good meanes of Salvation; then if you be not saved, yet you shall haue the lesse punishment. But you may be assured, that if in obedience to Gods Commandement you shall pray, heare the Word, receiue

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2 Chron. 30.19.

[m] 2 Cor. 12.10.

The weakest performance of duties, lesse dangerous than whole omissions.

Chap. 16. Section 5.

receiue the Sacrament, and haue communion and conuersation with those that feare God, you shall be saued in the end.

What if you doe not yet feele benefit and comfort (when you vse these meanes of saluation) according to your desire? yet you must *waite* the good houre both of grace and comfort, euen as the [a] *impotent folke* did, who lay *waiting for the Angels comming to moue the waters*, that they might be healed of their diseases, *at the poole of Bethesda*. For if, when God hideth his face, [o] *you will waite* and looke for him, then *God will* [*] *waite* his time to be gracious, and *blessed shall you be that Waite for him*. It may be, it commeth justly vpon you, that God should make you waite his leisure, and cause you to buy wisdome with deare experience, because you did once account it an easier matter to beleeue and repent, and therefore you did not take

[a] Iohn 5.3.

[o] Isa. 8.17.

[*] Isa. 30.18

take the first offers, but made God waite. If it were thus, yet despaire not of grace, onely be humbled. For p *God doth not deale with us after our sinnes, nor reward us after our iniquities*, but according to his rich mercie and promise made to us in Christ Iesus.

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p Psal. 103. 10

Section 4.

A removall of feares rising from doubts of Gods loue.

THere are very many, who haue true proofes that they are the Elect of God, and haue reason to thinke, that God not onely can, but will doe them good: yet because they will deny that to be bestowed upon them, and to be in them which indeed is, therefore they feare, and are causelessly disquieted. I would haue such to consider

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first, whether they haue not in them alreadie evident proofes and signes of GODS effectual loue towards them in Christ. These will acknowledge, that it is most true, that if they were sure, that God did loue them, they should not feare; but this is all their doubt, that God doth not loue them.

Doubts of Gods loue, because of their grievous afflictions, removed.

Some giue this reason of their doubt. *God* hath afflicted them, and still doth *Plague* them, yea, albeit they haue professed the name of *Christ*, they are in some thing or other chastened daily, in so much that they seeme to be in the condition of those whom GOD hath threatned to

[a] Deut. 28. 20

[a] *curse in every thing they put their handes unto.* Therefore (say they) God doth not loue them.

Answ.

Such weake and inconsiderate reasonings are incident to those whom GOD truely loveth. Did not the *holy man of GOD* reason,

reason, and conclude thus? But when do: *Gods Children* thus? It is in their [b] *haste*, before they be well advised what they think or say. And whence is it? Is it not from their [c] *ignorance*, and *brutishnesse*, being carried away by sense? *So foolish was I and ignorant*, saith the *Prophet*, &c. But when they come to themselues, and doe come to learne what is truth by the Word, then they learn, that it is not outward prosperitie will make *wicked men* happie, neither is it outward affliction that can make *a good man* miserable. Then they will neither applaud, nor envie the prosperitie of the wicked, nor yet misconstrue, not repine at their own afflictions. For they learne that [d] *no man can know Gods loue or hatred by any outward thing*, that *doth befall the sonnes of men in this life.*

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[b] Psa. 31. 22.

[b] Psa. 116. 11.

[c] Psal. 73. 13, 14, 22.

[d] Eccl. 9. 1.

They learne, that God doth oft smile on his enemies and

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that he doth oft frowne upon, is angry with, and doth correct those whom he dearely loveth,

c Pro. 3. 12. c Rev. 3. 19

even as a c *Father* doth his Children.

They learne by the Word likewise that GOD hath excellent ends in all this, even in respect of them, and all for their f *good*, namely, for *triall* of their graces, for *prevention* of sinne, for to *remove* sinne, bringing them to repentance, and that they might be made g *partakers of his Holinesse*. Besides, herein he doth much glorifie himselfe, shewing that he is h *wonderfull in Counsell, excellent in working*; causing the affliction to worke for his glory, in his peoples good. Yea, you may learne by the Word, and by your owne experience, that although the childe of God in his infirmitie and passion, when he is under the rod, may let goe his *hold* of God; yet, that God, in his loue & compassion towards his

f Rom. 8. 28

g Heb. 12. 10,

h Isa. 28. 29

his childe, will [i] *hold him fast by his right hand*, and will not leaue him; but will [i] *guide him with his Counsell*, that he may afterward *receive him unto Glorie*. This is the way of *God* with his Children; wherefore none from hence hath cause to question *GODS* loue, but to conclude it rather. *Chap.16. Section 4.* [i] Psal.73. 23,24.

But I haue brought afflictions upon my selfe by mine owne sin and folly, I am impatient under them, and am little or no whit better for them, but rather worse. *Reply.*

If it be so, it is your sinne, and it behoveth you presently to repent; but doe not say, these things cannot befall those, who are in state of grace and beloved of God. For did not [a] *David* by his adultery and murther bring upon himselfe much affliction? And had not penitent [b] *Iob* divers fits of impatience? And was not the [c] *Prophet*, at first, ra- *Answ.* [a] 2Sam.12. 9,10,11,12. [b] Iob 3.3. Iob 6.9. [c] Psa.73.3. to ver.15.

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rather worse than better by his afflictions, when thereby he had almost judged the estate of the wicked, because they prospered, to be better than his, because he was continually chastened and plagued, thinking that all his Religion had beene in vaine, and to no purpose. It was their faults, and so it is yours, if it be true which you say; yet it cannot be denyed, but that GOD loued them, and so he may you, notwithstanding. You may know that afflictions, many times, doe worke like Physicke, which at first stirreth humors, and which discovereth, and seemeth to increase the disease, before that it cure it; and this God doth many times, that his children may more fully see their corruptions, to their through humbling, before he cure them.

There are others (and it may be the same, when the tide of affliction is turned) because they

prosper,

prosper, and are not in trouble as other men, doe conceiue that God doth not loue them. For it is said [k] *as many as he loueth, hee doth rebuke and chasten*, and he doth [l] *chasten every Sonne whom he receiueth.*

Chap. 16. *Section* 4. Doubts of Gods loue, because they prosper, removed.

[k] Rev. 3. 19
[l] Heb. 12. 6

See, a *fearefull and doubtfull heart* will draw matter to feede its feares and doubts, out of any thing. But know, *God* is a wise and good *Father*, he knoweth when to strike, and when to hold his hands.

Answ.

In these cases God doth not usually afflict his children with his heavie rod.

In what cases God usually doth not afflict his children.

First, when they be *Infants*, babes in Christ, or (if they be growne to yeares) when they be spiritually *weake* or sicke, and cannot beare correction; then, though they be wayward, and froward, and deserue strokes God doth forbeare, and is inclined to pittie rather.

Secondly, when they be *good*

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Children, that is, shew that they would please him, indevouring to do what they are able, though it be with much imperfection, then *GOD* will not strike, but

[m] Mal. 3.17

[m] *spareth them, as a Father spareth his onely sonne that serveth him.*

Thirdly, when forbearance or punishment, and when fruits and tokens of kindnesse will *reclaime* his children from evill, and doe proue incitements unto good; *God* in this case also, like a wise and loving Father, had rather

[n] Hos. 11.4

draw them by the [n] *cords of love*, then driue them with the *lashes of his displeasure*. Thus you see God may loue his Children, and not be alwaies afflicting of them The Husbandman doth not alwayes plow & harrow his land, nor yet is he alwayes threshing of his Corne.

Well, doe you *prosper*? Then take notice of Gods goodnesse towards you with thanksgiving;

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ſtudie and indevour therfore to be the more obedient. If you can-not, yet grieue becauſe you can-not be more thankefull and more obedient. Then, becauſe *proſperitie* hath made you better, or at leaſt to will to be better, hence you may aſſure your ſelues, that your *proſperitie* is not given you in wrath, but in loue: But take heed, (quarrell not with God) becauſe he forbeareth to afflict you, either make this uſe, that you be good, and amend without blowes; or elſe be ſure the more is behinde, and then when it commeth it will be the more grievous, becauſe, for his good will, you did fooliſhly call his loue into queſtion.

As the forementioned did queſtion Gods loue, from conſiderations taken from their outward conditions; ſo there are very many, beſides what they conclude from outward croſſes, gather alſo from their inward horrors

Feares that God doth not loue men, becauſe they think their ſtate to be worſe than any others, removed.

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and distresses of Conscience, and from their intolerable perplexities of soule, that God doth not loue them: they thinke that their distresse is other, or greater than the affliction of any of GODS Children, therefore they want peace, fearing that God doth not loue them.

Answ. Those to whom *God* doth beare speciall loue may be so far perplexed with inward and strange terrors and discomforts, that they may thinke themselues to be *forsaken* of God. Thus the *Psalmist* complaineth, *will the Lord cast off for ever?* And *will he be fauourable no more?* Yea, not onely he, but *Christ Iesus* himselfe, and his *Church*, did in their sense & feeling, take themselues to be *forsaken* of God; yet none that are wise will say, that these were out of *Gods loue*, or were ever *quite forsaken*, though never so much *perplexed and cast down*; though, in their owne feelings and

*Psal. 77. 7,8,9.

† Mat. 27. 46. Cant. 5. 6. † Isa. 49. 14

† 2 Cor. 4. 8. 9.

and ſenſe, they, in the agony of their ſpirits, did thus thinke or ſpeake.

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God hath moſt *holy and bleſſed ends*, why that many times he doth leade and leaue his Children in ſuch ſtraits, that they are altogether without ſenſe of his loue.

The ends why God doth grieuouſly diſtreſſe his children.

First, it may be a juſt *correction* of them, for their not ſhewing loue to God, and becauſe they doe in part *forſake* him by their ſinnes. This is therefore to humble them, and to make them know themſelues, and to bring them to repentance. God may be pacified towards them in the *maine*, yet for a time, ſhew them no countenance; as *David*, though his anger was appeaſed towards *Abſolon*, ſyet for a time he would not let him ſee his loue, for he would not let him come in his ſight, that *Abſolon* might be more humbled, and might the more deteſt his ſinne.

ſ 2 Sam. 14. 24

Se-

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Secondly, God exerciseth his beloved ones with many feares, horrors, and doubts, to *prevent* that *spirituall pride* which else wouldbe in them, and that *selfe-sufficiency* which else they would conceiue to be in themselues; If they should alwaies haue sense of inward & spirituall comforts, and should not sometimes haue 2 Cor. 12. 7. *prickes in the flesh, and buffetings of Satan*, they would be *exalted aboue measure*, and would be something in themselues in their owne opinion. But when there is such difficultie in getting, and in holding of grace and comfort, and when they shall finde what neede they haue of both, and how neither can be had, but from *God*, in and by *Christ* it will make them empty themselues of *all things* in themselues, that they may be *somethings* in *Christ*. And then, when they haue grace and comfort, they will acknowledge themselues to be

be beholding to *GOD* for the same. *Chap.* 18. *Section* 4.

Thirdly, *GOD* doth withhold from his Children, the sense of his favour, to *try the sincerity and truth of their sole dependance on him*; trying, whether because *God*, seemeth to forsake *them*, they will forsake *him*; whether, like King *Ioram*, they will say, [a] *why shall they wait upon God any longer?* And, whether they will with *Saul*, betake them to unlawfull meanes of help: Or whether on the other side, they will say with [a] *Iob* and [b] *Dauid, though GOD kill us*, or *forget* us, *yet we will trust in him, hope in him, and prayse him*, who they are perswaded is, and will shew himself to be the *health of their countenance and their GOD.* God useth to leave his Children, as, in another case, he left [c] *Hezekiah* to *try them and to know what is in their hearts.*

[a] 2 King. 6. 33
1 Sam. 28. 7.
[a] Iob 13. 15.
[b] Psal. 42. 9. 11.
[c] 2 Chr. 32. 31.

Fourthly, God withdraweth him-

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himselfe for a time, that they may learne to *esteeme more highly of his favour*, & to desire it more, when by the *want* of it, they find by experience, what an *Hell it is to be without it*. And that they may be more *thankefull* for it, and be more *carefull*; (by studying to please God) for *to keepe it when they have it*. This holy use [a] *David* and the *Church* made of Gods forsaking them (as they thought) for a time. It made them seeke more diligently after God, promising that if he would *turne to them, they would not goe backe from him*; resolving by his grace to sticke more close unto him.

[a] Psal. 30. 18, 19. Can. 3. 2. 5 Can. 5. 1. 8 Can. 2. 7. Can. 8. 4.

God doth never wholly or for ever forsake his children.

But know this to your comfort, when God doth most withdraw himselfe and forsake you, it is but in part, and in seeming, and but for a time. He may, for the causes before rendred, turne away his face, and forbeare to shew his *loving countenance*; but he

he will not take his [b] *loving kindneſſe utterly from you, nor ſuffer his faithfulneſſe to faile.* What God ſaid to his afflicted *Church* that he ſaith to every afflicted member thereof. [c] *For a ſmall moment haue I forſaken thee; but with great mercies will I gather thee. In a little wrath haue I hid my face from thee for a moment: but with everlaſting kindneſſe will I haue mercy on thee, ſaith the LORD thy Redeemer.* Hence it is that in your greateſt extremities, your faith and hope ſhall *ſecretly* (though you feele not their working) preſerue you from utter deſpaire. As it was with [d] *David*, and with our *Bleſſed Saviour*, who albeit theſe words of theirs to God, *Why haſt thou forſaken mee*, argued *feare*, and *want of ſenſe of Gods love*, yet theſe words, *My God, my God* doe argue a ſecret affiance and hope.

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[b] Pſal. 89. 32, 33, 34.

[c] Iſa. 54. 7. 8

[d] Pſal. 22. 1

Mat. 27. 46

And whereas you ſay, that no mans

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mans griefe or troubles are like yours, partly by reason of outward afflictions, and partly by inward temptations and distresses, (giue me leaue to deale plainely with you;) It is a *foolish* and a *most false speech*. Talke with a thousand thus troubled, they will all say thus, *No mans case was ever as mine is*, Nor so bad: will any that haue but common sense thinke this to be true? Most of these must needs be deceiued. You feele your owne distresse, but you cannot fully know what another feeleth.

If you would rightly looke into the distresses of others, who were better than your selues, according as they are recorded in the *Scripture*, you would not thus thinke. As for outward afflictions, upon whom did God ever lay his hand more heavie then on his [e] *seruant Iob*? Had not [f] S. *Paul* also his *trouble* with-

[e] Iob 1.
[f] 2 Cor. 11 23. to 33.

out

out, of all sorts, and terrours within, &c. And, if you consider sorrowes, feares, and distresses of all sorts, were yours, such as *Davids* were, or more than his? I pray what meane these, and many moe the like speeches? *My bones are broken, my soule is vexed, but thou, O Lord, how long? I am weary with my groaning, mine eye is consumed with griefe, it waxeth old.* [c] *Why standest thou afarre off? Why hidest thou thy selfe in time of trouble?* [d] *How long wilt thou forget mee Lord, for ever? How long wilt thou hide thy face from me?* [e] *I am poured out like water, and all my bones are out of joynt. My heart is like waxe, it is melted in the midst of my bowels. My strength is dryed up like a potsheard; my tongue cleaveth to my jawes, and thou hast brought me to the dust of death.* [f] *My bones waxe old through roaring all the day. For day and night thy hand was heavie upon me.* [g] *There is no sound-*

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[b] Ps. 6. 2, 3, 6, 7.

[c] Psa. 10. 1.

[d] Psa. 13. 1.

[e] Psal. 22. 14, 15.

[f] Psa. 32. 3 4.

[g] Psa. 38. 3. 4.

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soundnesse in my flesh because of thine anger, neither is there any rest in my bones, because of my sinne. Mine iniquities, that is, the punishment of mine iniquities, *are gone over my head, they are too heavie for me.* Thus and much more, doth he complaine. [h] *I am weary of my crying, my throat is dry. Mine eyes faile while I waite for my God.* [i] So *Asaph, My sore ran, & ceased not, my soule refused to be comforted.*

[h] Psa. 69. 3

[i] Psa. 77. 2.

What thinke you now? Were not *Iob, Paul,* & *David,* in Gods love & favour, notwithstanding all this? It may be you will yet reply, howsoever the *matter* of their trouble might be greater than yours, yet they could *remember God,* they could *pray* to him, they had *faith and confidence in God* in their distresses, al which you want, therefore herein your case is worse than theirs.

Reply.

Answ. Consider your selues well, (I speake onely to you that are woun-

wounded at the very heart for sinne) and it is to be hoped that in some measure you shall finde the like grace, faith, and confidence in you, which was in them; If you see it not, be grieved for the want thereof; Indevour to doe as you say they did in their distresses, onely be not discouraged, and all shall be well. But take notice, I pray you, that sometimes *David* neither *did nor could pray*, (as he conceived of his owne *prayer*) any otherwise than in [l] *roaring and complaining*; at which time, he saith, he *kept silence*; But when he could [m] *confesse his sinnes and pray*, then he had some apprehension that God had forgiven him his sinne. And for all *Asaphs* remembring of God, yet even then he was [o] *troubled, and his spirit was over-whelmed, and he saith his soule refused comfort*; and *David* saith unto God [p] *When wilt thou comfort mee?* I grant it was his

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[l] Psa. 32. 3.

[m] Psa. 32. 5.

[o] Psa. 77. 2. 3

[p] Psa. 119. 82.

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his fault, yet it was such a fault as was incident to one beloved of God. Moreover, I deny not, but that *Iob* and *David* had faith and hope in God; but these graces in them were oft-times overclouded with unbeliefe and distrust; as doth appeare in their many passionate distempers; at which times, yet their faith appeared to others in their good speeches and actions intermingled, rather than to themselues. And the *Prophet* confesseth that those his faithfull complaints were [q] *in his haste*, and [r] *from his infirmities*.

[q] Psa. 31. 22

[r] Psa. 77. 10.

How say you now? Is it not thus with you? Are you not like others of *Gods children*? Off, and on, up and downe, you would pray and cannot, you would beleeue but (as you thinke) cannot, you would haue comfort but cannot feele it. Onely you feele a secret support now and then, and now and then, you doe

doe see and feele a glimpse of *Gods* light and comfort; for which you must be thankefull, which you must cherish by all meanes,& with which you must rest contented, waiting untill God giue you more. *Chap. 16. Section 4.*

You should know and consider, that this is an old cunning device of *Satan*, to make you beleeue that your case is worse, or at least much different from the case of any others, because he knoweth, that while he holdeth you thus conceited, no common remedie, which did cure and comfort others, can cure and comfort you. For you will still aske, Was ever any as I am? And if *Gods Ministers* cannot say yea, and that such an instruction, and such a promise in the *Word* did helpe him; then you conclude that you are incurable. An old device of Sathan to make a man thinke his case to be worse than any others.

But last of all, let it be supposed that your case is worse than any

Chap.16. Section 4.
Ier.8.22.

any bodies else. Is there not [a] soveraigne *Balme in Gods Word*, a *Catholicon* that will heale all spirituall diseases? Gods Word is like himselfe, to a beleever, an [f] *Omnipotent Word.* Is any thing [t] *too hard for the LORD?* Neither is there any spirituall disease *too hard for his Word.* When *Christ* healed the people with his Word, did it not heale even such, the like whereof, were never knowne to be cured before?

[f] Mar.9.23
[t] Gen.18. 14

They made no question, whether he cured the like before. Indeede [u] *Martha* failed in this, for she said of her brother *Lazarus* being dead; *LORD he stinketh*, for *he hath beene dead foure dayes*: she conceived her brothers case to be desperate, and that none in his case could be raised. But *Christ did blame her for want of faith*; and by his Word he did as easily raise *Lazarus* from being dead so long, as he did cure

[u] Ioh. 11. 39.40.

[x] *Peters wiues mother* ſicke but of an ague. *Chap. 16. Section 4.*

It is not *greatneſſe of any mans diſtreſſe* whatſoever, that can hinder from helpe and comfort, but onely as then in [a] *curing mens bodies*, ſo now in curing and comforting mens ſoules, nothing hinders the cure, but the *greatneſſe of the unbeliefe* of the party to be cured: for [b] *all things are poſſible to him that beleeveth.*

[x] Mar. 1. 31.

[a] Mar. 6. 5, 6.

[b] Mar. 9. 23

You will yet Reply: indeed here lyeth the difficultie in the unbeliefe. *Reply.*

Well, be it ſo. If *unbeliefe* be your diſeaſe, and trouble, doe you thinke *that God cannot cure you of unbeliefe*, as well as of any other ſinne? But know that if with him in the *Goſpell*, you feele your unbeliefe, and complaine of it, and confeſſe it unto GOD, ſaying, [c] *Lord* I haue cauſe to beleeue, *Lord I doe, I would beleeue, helpe thou my unbeliefe*; if withall, you will *waite* untill God giue *Anſw.*

[c] Mar. 9. 24

Chap. 16. Section 4.

giue you power to beleeue, and to enjoy *comfort in beleeving for, faith maketh no haſte*, this ſame is both to *beleeue in truth*, and is a certaine meanes to increaſe in beleeving.

Wherefore let not *Sathan*, nor yet a *fearefull heart* make you to judge your caſe to be *deſperate and remedileſſe*, either in reſpect of Gods *power* or *Will*, though you yet be in diſtreſſe; and doe feele in you much feare and unbeliefe. Seeke to God, and with patience waite the good time of deliverance, and comfort; and in due time, you ſhall haue helpe and comfort, as well as any other.

Doubts that God doth not loue them becauſe their prayers are rejected, removed.

There are yet ſome, that feare God doth not loue them, becauſe they haue prayed oft, and much; but God rejected their prayers, and hath not heard them.

Anſw. There are many juſt cauſes why *God* may reject, or at leaſt not

not grant your prayers; and yet may love your persons.

For, first, it may be you [a] *aske amisse*, either asking things unlawfull, or asking things inconvenient for the present, or in asking to have good things temporall, or spirituall, in the quantity and degree, which God doth not hold fit for you as yet; or you aske good things to an ill end, as to *satisfie some lust*, as pride, voluptuousnesse, covetousnesse, or some other; or it may bee you might aske onely with a naturall desire, or if with spirituall, yet you did it but faintly, without fervor; or lastly (though you failed in neither of the former, yet you failed in this, you were *doubtfull, you did not aske in faith*, you did not beleeve, you should have the things so asked. Whosoever doe thus faile in asking, [b] *let them not thinke ever to receive that thing* in favour *from the* LORD.

[a] *Chap.* 16. *Section* 4.
[a] Iam. 3. 3.

[b] Iam. 1. 6. 7

Chap. 16. Section 4.

And it is a fruit of Gods love, when hee doth not answer prayers so made; For it will cause you to seeke him, and to pray to him, in a better manner that you may be heard.

God heareth prayers many wayes.

Secondly, God doth many times in love and mercy heare his childrens prayers, when they thinke he doth not. God heareth prayers many wayes, you must observe this, else you will judge that he doth not heare your prayers, when yet indeed hee doth. Sometimes, yea, alwaies when it is good for you, hee giveth the very thing which you pray for. Sometimes hee giveth not that thing which you aske; but some thing as good, nay, much better. As, when you aske *corporall and temporall good things*; he denyeth to grant them; but in stead thereof doth give you things *spirituall and eternall*, likewise when you aske grace in some *special degree*, such as joy, or comfort in God,

or

or the like, it may please him not to let it appeare that hee giveth the same unto you; but in stead thereof, he doth *enlarge your desires*, and he giveth *humility*, and *patience to wait* his leasure, which will doe you more good than that which you prayed for. So likewise when you pray that GOD would rid and ease you of such, or such a temptation, God doth not alwayes rid and ease you of it, but he in stead thereof giveth you *strength* to withstand it, and keepeth you, that you are not overcome by it; thus *Christ* was heard in that which he feared, so he said to the [d] *Apostle, My grace is sufficient for thee.* Which is better then to have your particular request. For now GODS power is seene in your weakenesse, and God hath the glory of it; and you hereby have experience of GODS power, which experience is of excellent use.

Chap. 16. *Section* 4.

Heb. 5. 7.

[d] 2 Cor. 12. 9.

Chap. 16. Section 4.

Likewise you may desire, to have such, or such a crosse removed; yet God may suffer the crosse to remaine for a time, but hee giveth you strength and patience to beare it, wisedome and grace to be lesse earthly, and more heavenly minded by reason of it. There was never any, that with an holy and humble heart, made lawfull requests according to the will of Christ, beleeving he should be heard; but, though hee were a man of many failings in himselfe, and did discover many weakenesses in his prayer, was heard in that hee prayed, either in what he *did ask*, or in what he *should rather have asked*, either in that very thing, or in a better.

I would have you leave objecting, and questioning, whether God love you. Consider this; Hath hee not loued you, [e] *that hath given his onely begotten Sonne for you, and to you,* [f] *who hath*

[e] Ioh. 3.16
[f] Rev. 1.5.

hath washed you with his blood, [g] *having given him to dye for your sinnes, and to rise againe for your justification*, and hath hereby translated you into the Kingdome of his deare Sonne, having also [h] *given unto you to beleeve in his Name*, hereby [i] making you his children, *inheritours with the Saints in light*. What greater signe can there be of greater love of God towards you? And what better evidence can you have of Gods love in justifying of you, then the [k] *evidence of your faith*, whereby you are [l] *justified*,

Chap. 16. Section 5.

[g] Rom. 4. 25.

[h] Phil. 1. 29.

[i] Ioh. 1. 12.

[k] Heb. 11. 1.

[l] Rom. 3. 28.

Section 5.

A removall of false feares, rising from doubtings whether they have faith, and are Iustified.

ALL men will grant, that if they were sure that they had

Chap. 16. Section 5.

had *faith, they should not doubt of their Justification*, nor of Gods love to them in Christ. But many doubt that they have no faith, or if they have any, it is so *little*, that it cannot be sufficient to carrie them through all oppositions to the end, unto salvation.

Answ.

First, if you have any *faith*, though no more then as a [a] *graine of Mustard seed*, you should not feare your finall estate, nor yet doubt of Gods love, for it is not the *great quantitie* and measure of faith that saveth; but the *excellent propertie* and use of faith, if it bee true, though never so small: For a man is not saved by the *worth of his faith, by which hee beleeveth*, but by the *worth of Christ, the person on whom hee beleeveth*. Now the least true faith doth apprehend whole Christ, as a little hand may hold a Iewell of infinite worth as well though not so strongly as a bigger. The least infant is as truely a man, as soone

[a] Luk. 17. 6.

soone as ever it is endued with a reasonable soule, as afterward, when it is able to shew forth the operations of it, though not so strong a man: even so it is in the state of Regeneration. Now you should consider that God hath [l] *Babes in Christ*, as well as *old men*, [m] *feeble minded* as well as *strong*, *sicke* children as well as *whole* in his familie. And those that have least strength and are weakest, of whom the *holy Ghost* saith, they have a [n] *little strength* in comparison, yet they have so much as (through God) will enable them in the time of greatest trialls, *to keepe Gods Word, and that they shall not deny Christs Name.* Also know, *God* like a *tender Father*, doth not cast off such as are little, feeble, and weake, but hath given speciall charge concerning the [o] *cherishing, supporting, and comforting* of these, rather than others. And [p] *Christ Iesus, hee will blow up,*

[l] 1 Ioh. 2. 12.
[m] 1 Thes. 5. 14. Rom. 14. 1 Rom. 15. 1.
[n] Rev. 3. 8.
[o] 1 Thes. 5. 14.
[p] Mat. 12. 20.

Chap. 16. Section 5. Caution.

and *not quench the least sparke of faith.*

This which I have sayd in commendation of *little faith*, is onely to keepe him that hath no more, from despaire. Let none hereby please or cõtent himselfe with his little faith, not striving to grow, and be strong in faith. If he do, it is to be feared that he hath none at all; or if hee have, yet he must know that hee will have much to doe to live, when he hath no more than can keepe life and soule together, and his life wil be very unprofitable, and uncomfortable, in comparison of him that hath a strong faith.

Reasons why many think they have no faith, but without cause.

But you will say, you are (1) so *ful of feares and doubtings*, (2) you are so *fearfull to dye*, and to heare of your comming to *Iudgement*, and (3) you cannot feele that you have faith, you cannot *feele* joy and comfort in beleeving, wherefore you feare you have no faith.

First,

First, if you (having so sure a word and promise) doe yet doubt and feare so much as you say it is your great sinne, and I must blame you now, in our Saviours name, as he did his Disciples then, saying, q *Why are you fearefull, r why are yee doubtfull, O ye of little faith?* But (to your reformation and comfort) observe it, he doth not argue them to be of *no faith*, but onely of *little faith*, saying, O yee of *little faith*. Thus you see that some feares and doubtings doe not argue no faith.

Chap. 16. *Section* 5. *Answ.*

q Mat. 8. 26
r Mat. 14. 31.

Secondly, Touching feare of death and judgement, *some feare* doth not exclude *all faith*. Many out of their naturall constitution are more fearefull of death than others. Yea, *pure nature* will startle & shrinke to thinke of the separation of two so neere, and so ancient, and *such deare friends* as the soule and body have been. Good men, such as *David* and *He-*

Reasons why some are more fearefull to die than others, and why all naturally are unwilling to dye.

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Hezekiah have shewed their unwillingnesse to die. And many upon a mistaking, conceiving the pangs and paines of death in the parting of the soule out of the body to be most torterous, and unsufferable, are afraid to dye. Whereas unto many, the neerer they are to their end, the lesse is their extremitie of paine; and very many goe away in a quiet swoone without paine.

And as for being moved with some feare at the thought of the day of Iudgement; who can thinke of that *great appearance* before so glorious a *Majestie*, (such as *Christ* shall appeare in) *to answer for all the things he hath done in his body*, without trembling? The *Apostle* calleth the thoughts thereof the *terror of the Lord*. Indeed to bee *perplexed* with the thoughts of the one or other, *argueth imperfection* of faith and hope, but *not an utter absence* of either.

[f] Mat. 16. 27.
[g] 2 Cor. 5. 10, 11.

You

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You have other and better things to doe in this case, than to make such dangerous conclusions, *viz.* that you have no faith, &c. upon such weake grounds. You should rather when you feele this over-fearefulnesse to die and come to Iudgement, labour to finde out the ground of your errour, and study to endevour to reforme it.

Why Christians are too unwilling to die.

Vnwillingnesse to die may come from these causes.

First, From *too high an estimation*, and from *too great a love to earthly things* of some kinde or other, which maketh you afraid, and too loath to part with them.

Secondly, You may bee unwilling to die, because of *ignorance of the superabundant and inconceivable excellencies of the happinesse of Saints departed*, which if you knew, you would bee willing.

Thirdly, Feare of death and com-

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comming to Iudgement, doth (for the most part) rise *from a conscience guiltie of the sentence of condemnation*, being without assurance, that, when you die, you shall goe to heaven.

Helpes against feare of death.

Wherefore, if you would bee free from troublesome feare of death and Iudgement, Learne (1) to *thinke meanely and basely of the world*, in comparison of those better things provided for them that love God, and use all things of the world accordingly,

[a] Psal. 62. 10.

without [a] *setting your heart upon them*, [b] *as if you used them not.*

[b] 1 Cor. 7. 29, 30, 31.

(2) While you live here on earth, take your selves aside oft times in your thoughts, and *enter into heaven, and contemplate deeply the ioyes thereof.* (3) [c] *Give all diligence to make your calling, and election*, and right unto heaven, *sure unto your selves*; But let me give you this needfull Item, that you be *willing and ready* to judge it to be sure, when it is sure, and

[c] 2 Pet. 1. 10, 11.

when

when you have cause so to judge Let your care bee onely to *live well*, joyning unto faith vertue; &c. and you cannot but *dye well*. Death at first appearance like a *Serpent* seemeth terrible, but by faith you may see this Serpents *sting* taken out, which when you consider, you may for your refreshing receive it into your bosome. *The sting of death is sinne*, the strength of *sinne* is the *Law*, but the *Law of the spirit of life in Christ hath freed you from the law of sinne and of death*. I confesse that when you see this *pale horse*, death approaching, it may cause nature to shrinke, but when you consider that his errant is to carrie you with speed unto your *desired home*, unto a state of glorie, how can you but desire hee shou'd carrie you away out of this vale of miserie, that *mortalitie might be swallowed up of life*?

Chap. 16. Section 5.
2 Pet. 1. 5.
1 Cor. 15. 55, 56.
Rom. 8. 2.
2 Cor. 5. 4

If you would doe all this in earnest, you would bee so farre from

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from feare of death, that you would; if you were put to your choice, with the [d] *Apostle, choose to bee dissolved, and to bee with Christ, which is best of all*, and so farre from fearing the *day of Iudgement*, that you would love and [n] *long for Christs appearing, waiting* with patience and chearfulnesse, [o] *when your change shall be*. Indevour to follow these directions; then, suppose that you cannot keepe down these feares, and conquer them as you would, yet be not discouraged, for feares and doubts in this kinde, doe flow many times from *strength of temptations*, rather than from *weakenesse of faith*.

[d] Phil. 1. 23

[n] 2 Tim. 4. 8.

[o] Iob 14. 14

An answer to those which question their faith, for want of feeling.

Moreover, what if you cannot attaine to so high a pitch in your Faith: as S. *Paul* had; are you so *ambitious*, that no other degree of Faith shall satisfie you? Or are you so *foolish*, as thence to conclude, that you have no faith.

Thirdly, Whereas you say, you

you are without feeling, therefore you feare you have no faith. I acknowledge that *want of feeling, and want of sense of Gods favour*, is that which doth more trouble GODS tender-hearted Children, and make them more doubt of *Gods love*, and of *their justification*, than any things else, whereas I know nothing that giveth them lesse cause. *Chap.* 16. *Section* 5.

For first, *What meane you by feeling?* If you meane the *enjoyment of the things promised, and hoped for, by inward sense*; This is to overthrow the nature, and to put an end to the use of faith and hope. For p *Faith is the ground of things* hoped for, and the *evidence* of things not seene. And the *Apostle* saith, q *Hope that is seene, is not hope.* Indeed *faith* giveth a *present being* of the thing promised to the beleever, but it is a being, not in sense, but in hope and assured expectation of the thing promised: Wherefore p Heb. 11. 1. q Rom. 8. 24.

Chap. 16. Section 5.

fore the *Apostle* speaking of our spirituall conversation on earth, saith, *Wee walke by faith, not by sight.* These two; faith and feeling, are *opposite* one to the other in this sense; For *when wee shall live by sight and feeling*, then, wee shall cease *to live by faith.*

1 2 Cor. 5. 7

Secondly, If by *feeling* you meane *a joyous and comfortable assurance that you are in Gods favour*, and that you shall be saved, and therefore because you want this joyous assurance, you thinke you have no Faith, you must know this conclusion will not follow.

For *Faith*, whereby you are saved and set into state of grace, and this *comfortable assurance* that you are in state of grace and shall be saved, *doe differ*, and are not the same. It is true, *Assurance* is an effect of *faith* in all that have this assurance, yet it is not such a *proper and necessary effect*, which is *inseparable* from the very being of

of faith in man at all times. For you may have *saving Faith*, yet at ſometime be without the *comfortable aſſurance* of Salvation. *Chap.* 16. *Section* 5.

To beleeve in Chriſt to Salvation *is one thing*, and to know aſſuredly that you ſhall bee ſaved, is *another*. For *Faith* is a *direct act* of the reaſonable ſoule, receiving Chriſt, and ſalvation offered by God with him. *Aſſurance* riſeth from a *reflect act* of the ſoule, namely, when the ſoule by diſcourſe returneth upon it ſelfe, and can witneſſe that it hath the afore-mentioned grace of faith, whereby a man can ſay, *I know that I beleeve that Chriſt Ieſus is mine*, and *I know that I beleeve, that the promiſes of the Goſpel belong unto mee*. The holy Scriptures are written for both theſe ends, that *firſt* Faith, *and then* aſſurance of faith and hope ſhould be wrought in men. [f] *Theſe things are written*, ſaith S. *Iohn* in his Goſpell, *that you may beleeve* [f] Iohn 20. 31.

that

Chap. 16. Section 5.

that Iesus is the Christ the Sonne of God, and that beleeving you might have life through his name. Againe, *these things have I written* (saith the same [t] *Apostle* in his *Epistles*) *to you that beleeve on the name of the Sonne of GOD,* that ye may know *that you haue eternall life, and that you may beleeve*, that is, continue to beleeve, and increase in beleeving *on the name of the Sonne of God.*

[t] 1 Iohn 5. 13.

A man is *saved* by *faith*, but hath *comfort* in hope of Salvation by *Assurance*; So that the *being of spirituall life*, in respect of us, doth subsist in Faith, not in Assurance & feeling, And that is the strongest and most approved faith, which cleaveth to Christ and to his promises, and which holdeth his owne, without the helpe of feeling. For, albeit, *Assurance* giveth unto us a more evident certaintie of our good estate, yet *faith*, even without this will hold us *certaine* in this good estate,

estate, whether we bee assured or not. *Chap.* 16. *Section* 5.

Wherefore some *Divines* have well conceived of a *double certaintie* of things apprehended by mans judgement. The first is *Certaintie of Adherence*, and *cleaving fast* to the thing it beleeveth, causing a man (from the bare assent and consent to the truth and goodnesse of the promise, and from the commandement of God in his Word, which bids him beleeve and rest on his promise) for to *cleave* to the promise and to *relie* on it, and to *obey* that Commandement, which commādeth him to beleeve in Christ Iesus; yea, *though this truth bee not otherwise so evident and cleare to the understanding*, as to satisfie mans naturall reason. For though *Faith* in its minoritie, cannot alwayes comprehend to the full, how, and by what meanes, or why in reason, the thing promised should be fulfilled; yet, (because

Chap. 16. Sect. 5.

cause it conceiveth thus much, *that the things of God are not fully comprehended by humane reason*, and that the *truths of God are infallible*, whether it comprehend them or not:) will *first beleeve and rest on the promise*, and then afterward consider how it may be, so farre as is fit to be understood by reason. Hence it is that albeit reason, as it is now corrupt, will still be [u] *objecting*, and will be satisfied with nothing, but what it may know by sense; and by demonstrarion from *Artificiall Arguments*; yet [z] *Faith, even above & against* sense, and all naturall reasoning, *will give credit unto, and rest upon the bare naked divine witnesse of the Word of truth, for his sake that doth speake it.*

[u] Iohn. 3.4

[z] Rom. 4. 19,20. Heb. 11.8. 11.

Secondly, there is a *certaintie of evidence*, namely, when the thing beleeved is not onely said to bee true and good, but a man doth finde it so to be by *sense and experience*, and is so *evident* to

mans

mans reason conceiving it by force of *Argument*, taken from the Causes, Effects, Properties, Signes, Contraries, and the like, that it hath nothing to object against the thing propounded to bee beleeved. The certaintie of *Adherence*, is the certaintie of *Faith*. The certaintie of *Evidence*, is the certaintie of *Assurance*. *Chap.* 16. *Section* 5.

The certaintie of *Assurance* and evidence is of excellent use, for it maketh a man [b] *fruitfull in good Workes*, and doth fill him full of joy and comfort: therefore it must by all meanes bee gotten, yet, it is not of it selfe so strong, nor so constant, nor so infallible as the certaintie of *Faith* and *Adherence* is. For sense and reason since the fall (even in the regenerate, though they will lay some foundation in the Rules of Faith to proceed by; yet erring in, or misapplying the rule) are weake, variable, & their conclusions are not

[b] 2 Pet. 1. 8. 10.

Chap. 16. Section 5. Rom. 4. 18 Heb. 11. 11

not so certaine, as those of pure Faith: Because *Faith* buildeth onely upon *Divine Testimonie*, concluding without reasoning or disputing, yea, many times against reasoning.

So that notwithstanding the excellent, and needfull use of *Assurance*, and certaintie of Evidence it is *Faith* and the certaintie of Adherence; whereby even in feares and doubts a man cleaveth fast to the promises, and is that which wee must trust unto, and is the *Cable* wee must hold by, lest we make shipwracke of all, when wee are assaulted with our greatest temptations, for then many times our *Assurance* leaveth us to the mercy of the winds and Seas, as Mariners speake. If you have *Faith*, though you have *little or no feeling*, you are yet sure enough of *Salvation*, in deed, though not in your owne apprehension. When both can bee had, it is best, for then, you have

have moſt ſtrength, and moſt comfort, giving you chearfulneſſe in all your troubles, but the *certaintie of Faith*, and *cleaving* to the naked word and promiſe, is that to which you muſt truſt. *Chap.* 16. *Section* 5.

See this in the *examples* of moſt faithfull men, for when they have beene put to it, it was this that upheld them, and in this was their *faith commended*. *Abraham* againſt all preſent ſenſe and reaſon, even *againſt hope, beleened in hope*, both in the matter of receiving a ſonne, and in going about to offer him againe unto God in *Sacrifice*. He denyed ſenſe and reaſon, he [c] *conſidered not the unlikelihoods, and ſeeming impoſſibilities in the Iudgment of reaſon*, that ever he ſhould have a ſeed, hee being *old*, and *Sarah* being *old and barren*, or having a ſeed, that hee ſhould be ſaved by that ſeed, ſith he was to *kill him in Sacrifice*. He onely

[c] Heb. 11. 17, 18, 19.

[d] con-

Chap. 16. Section 5.

[d] considered the Almightie power, faithfulnes, and soveraignty of him that had promised, he knew it was his dutie to obey and to waite, and so let all the businesse thereabout to rest on Gods promise. For this, his faith is commended, and hee is said to bee [e] strong in faith.

[d] Rō. 4. 18. 19, 20, 21.

[e] Rom. 4. 20.

Iob, and David, or Asaph, shewed most strength of Faith, when they had little or no feeling of Gods favour, but the contrarie rather. Iob had little feeling of Gods favour, when for paine of bodie hee said, [f] wherefore doe I take my flesh in my teeth; and in anguish of soule hee said, Wherefore hidest thou thy face, and takest me for thine enemie: Yet then this certaintie of faith, which made him cleave unto GOD, made him to hold fast, and say in the same Chapter, [g] Though he slay mee, yet will I trust in him. When David said to GOD, [h] Why hast thou forgotten mee? His As-

[f] Iob 13. 14. 24.

[g] Iob 13. 15.

[h] Psa. 42. 9

surance

surance was weake, yet even then his *Faith* discovered it selfe, when he saith to his soule [i] *Why art thou disquieted within mee, hope in God, who is the health of my countenance, and my God.* You see then that the excellencie of *Faith* lyeth not in your *feeling*, but, as the Psalmist speaketh by experience, in [k] *cleaving close unto the promise*, and relying on God for it, upon his bare word. For he saith, *It is good for mee to draw neere to God, I haue put my trust in the Lord God*, this was it which secretly upheld him, and kept him in *possession*, when, as you may see in that *Psalme*, his *Evidences*, and *Assurance* was to seek.

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[i] Psal. 42. 11.

[k] Psal. 73. 28.

Wherefore, *Beleeve Gods promises made to you in Christ, and rest on him*; even when you want joy, and feeling comfort. For having *Faith*, you are *sure* of *heaven*, though you be not so fully *assured* of it as you desire. It will be your greatest commendation,

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when you will be dutifull ſervants and children at GODS Commandement, though you haue not preſent *wages*, when you will take *Gods* word for that. Thoſe are bad ſeruants and children, which cannot goe on chearfully, in doing their *Maſter or Fathers will*, except they may receiue the promiſed wages, at leaſt *in good part aforehand*, or *every day*; or except they may haue at leaſt *a good part of the promiſed inheritance preſently*, and in hand. *Feeling of comfort* is part of a *Chriſtians wages* and inheritance (to be receiued at the good pleaſure of God, that freely giueth it) rather than a Chriſtian dutie. To comfort and ſtay our ſelues on God in diſtreſſe, is a dutie, but this ioyous ſenſe and feeling of Gods fauour, is a *gracious fauour of God towards us*, not a *dutie of ours* toward *God*. It is from too much diſtruſt in God, and too much ſelf-reſpect, when we

we haue no heart to goe about his worke, except we be full of feeling of his favour. He is the best child or servant, that will obey out of love, duty, and conscience, and will trust on God, and wait on him for his wages and recompence. Though want of apprehension of *Gods* favour, and of feeling of comfort may be accounted a *great misery*; yet it is not to be judged a *proofe* of no grace, or of no true *Faith*.

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Thirdly, when you say, you cannot *feele*, that you haue faith or hope, *you meane*; as in deede many good soules doe, *you cannot finde and perceiue, that these graces be in you in truth*, which, if you did, you would not doubt of your saluation: My answer is, If faith and hope be in you, then if you would judiciously enquire into your selues, and *feele for them*, you may finde and *feele them*, and know that you haue them; For as certainly, as he that

Many doe not feele that they haue faith, because they doe not feele for it.

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2 Cor. 13. 5.

seeth bodily, may know that he seeth; so he that hath the *spirituall sight of Faith*, may know that he hath Faith. Wherefore *try and feele for your Faith*, and you shall finde whether it be in you yea or no.

For this cause, (1) Try whether you ever had the necessary Antecedents and Preparatiues, which ordinarily make way for the seed of Faith, to take deepe root. (2) Consider the *nature* of saving Faith, and whether it hath wrought in you accordingly. (3) Consider some consequents and *certaine effects* thereof.

First, hath the Law shut you up, in your owne apprehension, under the curse, so that you haue beene afraid of *Hell*? And hath the *Spirit* also convinced you of sin by the *Gospell*, to the wounding of your conscience, and to the working of true humiliation, causing the heart to relent, and to

to deſire to know how to be ſaved; and if after this you haue denied your ſelfe, and received and reſted on *Chriſt*, according to the nature of true Faith, as followeth, then you haue Faith. *Chap. 16. Section 5.*

If you doubt, you were neuer ſufficiently humbled, then reade Chap. 16. Sect. 6.

Secondly, Conſider rightly the nature and proper acts of Faith, leſt you conceiue that to be *faith* which is not, and that to be *no faith*, which is.

You may know wherein true ſaving Faith conſiſts, by this which followeth. Whereas (man being *fallen into ſtate of condemnation* by reaſon of ſinne, thereby *breaking the Covenant of Workes*,) it pleaſed God to ordaine a *new Covenant*, the *Covenant of Grace* eſtabliſhing it in his onely *Sonne Chriſt Ieſus* made man, expreſſing the full tenour of this his *Covenant* in the *Goſpell*, wherein he maketh a gracious and free

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offer of Christ (in whom this Covenant is established) and with him the *Covenant it selfe*, unto man; now *when a man burdened with his sinne, understanding this offer, giveth credit unto it, and assenteth thereunto because it is true, and approveth it, and consenteth to it, both because it is good for him to embrace it, and because it is the will and Commandement of God, and is one condition in the Covenant that he should consent for his part, and trust to it; when therefore a man receiveth Christ thus offered, together with the whole Covenant in every branch of it (so farre as he doth understand it) resolving to rest on that part of the Covenant made and promised on Gods part, and to stand to every branch of the Covenant, to be performed on his part;* Thus to *embrace the Covenant of grace*, and to *receive Christ*, in whom it is confirmed, *is to beleeue.*

What it is to beleeue.

This *offer Christ*, and the re-

receiving him by faith, may clearly bee expreſſed by an *offer of peace, and favour, made by a King unto a Woman that is a rebellious ſubject*; by making offer of a *marriage* betweene *her* and *his onely ſonne*, the heire apparant to the Crowne, who, to make way to this match, undertakes, by his Fathers appointmẽt, to make full *ſatisfaction to his Fathers juſtice* in her behalfe, and to make her every way *fit to be a daughter to a King*. And for effecting this match between them, the *Sonne* with the conſent and appointment of his *Father*, ſendeth his *chiefe ſervants* a wooing to this unworthy woman; making offer of marriage in their Maſters behalfe, with the cleareſt proofes of their Maſters good will to her and with the greateſt earneſtnes & intreaties, to obtaine her good will, that may be. This woman at firſt being a *Ward*, or *bond-woman* unto this Kings ſonnes mor-

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tall enemy, and being in loue with base slaues like her selfe, companions in her rebellion, may happily set light by this offer; or if she consider well of it, shee may doubt of the truth of this offer, the match being so unequall and so unlikely on her part, shee being so base and so unworthy, she may thinke the motion to be too good to be true; yet if upon more advised thoughts, she doth take notice of the perill she is in while she standeth out against so puissãt a King in her rebellion, and doth also see and *beleeue*, that there is such a one as the *Kings Sonne*, and *beleeveth* that he is in earnest in his offer to reconcile her to his Father, and that hee would indeed match with her; whereupon she considereth also that it shall be good for her, to forsake all others and take him; and that especially because his person is so louely and every way worthy of her

her loue. Now when ſhee can bring her ſelfe to beleeue this, and reſolue thus, though ſhe commeth to it with ſome difficultie, and *when withall ſhe giueth a true and heartie conſent to haue him, and to forſake all other, and to take him as he is, to obey him as her Lord, and to take part with him in all conditions, better or worſe,* though ſhe come to this *reſolution* with much adoe, then the match is as good as made betweene them; for hereupon followeth the mutuall plighting of their trothes each to other. *Chap.16. Section 5.*

The *application is eaſie throughout*, I will onely *apply* ſo much as is for my purpoſe, to ſhew the nature of juſtifying Faith:

God offers his *onely begotten Sonne Ieſus Chriſt*, yea, *Chriſt Ieſus* by his [a] *Miniſters*, offers himſelfe in the *Goſpell* unto rebellious man, to match with him, onely on this *condition*, that [b] *forſaking his kindred and fathers*

[a] 2 Cor. 11. 2.

[b] Pſal. 45. 10.

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house, forsaking all that he is in himselfe, *he will receive him as his* [c] *head, husband, Lord,* and *Saviour*; Now when any man understandeth this motion, so farre as to *assent* and *consent to it*, and [d] *to receive Christ, and cleaue to him*; *then he beleeueth to Salvation*, then the match is made between *Christ* and that man, then they are hand-fasted and betrothed, nay married, and *are no longer two* [e] *but are become one spirit*,

[c] Rom. 7. 4.

[d] Ioh. 1. 14

[e] 1. Cor. 6. 17.

By all this you may see, that in *saving faith* there are these *two acts*.

Two speciall acts in saving Faith.

First, *An assent to the truth of the Gospell*, and that not onely beleeving in *generall*, that there is a *Christ*, beleeving also what manner of person he is, and upon what condition he offereth himselfe to man to saue him; but also *beleeving that this Christ graciously offereth his loue & himselfe, to a mans selfe in particular*.

The

The ſecond act is, an *approbation and liking well of this offer of Chriſt, with conſenting, and hartie ſaying, I will, to the ſaid offer,* reſolving to take him wholly, and fully as hee is, accepting of him according to the full tenour of the *marriage covenant,* not onely as a mans *Saviour,* for to defend and ſhelter him from evill, and to ſaue him and bring him to glory; but as his *head* to be ruled by him, and as his [f]*Lord and King to Worſhip* and obey him, beleeving in him, not only as his *Prieſt* to ſatisfie, and to make intercеſſion for him, but alſo as his *Prophet* to teach, and as his *King* to governe him, cleaving to him *in all eſtates,* taking part with him in [g]*all the evils* that accompany the profeſſion of *Chriſts* Name, as well *as in the good.* *Chap.* 16. *Section* 5.

[f] Pſ. 45. 11

[g] Luk. 9. 23

The *firſt* act is not enough to ſaue any. The *ſecond* act cannot be without the former, where both

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With what manner of will & consent, a man receiveth Christ by faith.

both these are, there is a right receiving of the *Gospell*, there is *true faith*.

The principall matter lyeth in the consent and determination of the *will* in receiving of *Christ*; Which that it may be without exception, know with what *manner of will* you must consent, and receiue *Christ*.

Luk. 14. 28. 31.

First, it must be with an *advised and considerate will*, it must not be rash, and on a sudden, in your ignorance, before you well know what you doe. You must be well advised, and consider well of the person to whom you giue your consent, that you know him, and that you know the nature of this spirituall marriage, and what you are bound unto by vertue of it, and what it will [h] *cost you*, if you giue your selfe to *Christ*.

[h] Luk. 14. 28.

Secondly, Your consent must be with a *determinate* and *compleat will*, *touching present receiving*

ving him, even with all the heart. It must not be a faint consent, in an indifferency whether you consent or no, it must not be in a purpose, that you will receiue him hereafter; but you must giue your hand and heart to him for the present, else, yet it is no match. *Chap. 16. Section 5.*

Thirdly, your consent must be with *a free and ready will*; it must not be, as it were with a forced will and constrained, yeelding against the will, but (howsoever it may be with much opposition and conflict, yet you must so beate downe the opposition, that when you giue consent, you bring your will to doe it) readily and freely, with thankfull acknowledging your selues much bound to Christ all the dayes of your life, for that hee will vouchsafe to make you such an offer.

When *consent* is rash, faint, and not free, this will not hold for good

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good any long time; but when your consent is advised, compleate, and free, out of true loue to Christ, as well as for your owne benefit, the knot of marriage betwixt Christ and you is knit so fast, that all the lusts of the flesh, all the allurements of the world, and all the powers of Hell, shall not be able to breake it.

Many presume that they haue faith, which haue none.

By this which hath beene said touching the nature of Faith, many, who thought they had *faith*, may see that yet they haue none.

For they onely beleeue in generall that there is a *Christ*, and a *Saviour*, who offereth grace and salvation to mankinde, and hereupon they presume. This generall faith is needfull, but that is not enough, it must be a perswasion of Gods offer of Christ to a man in particular, that the *will in particular* may be induced to consent. There must likewise be that

that particular consent of will, and accepting of Christ upon such termes as he is offered. They that receiue Christ aright *enter into the mariage covenant*, resolving to forsake all other, and obey him, and to *take up his crosse*, and to indure all hardnesse with him, and for him, as, shame, disgrace, povertie, hatred, and spite in the world, and all manner of misusages; this they consent to, and resolue upon for the present, and from this time forward, for the whole time of their life, which things many neither did, nor intended to doe, when they gaue their names to Christ; they onely received him as their *Iesus*, one by whom they did looke to be saved, and honoured, looking that he should *endow* them with a *faire joynture* of heaven: but they did not receiue him as their *Lord*. In doing thus, they erred in the *essentials of this spirituall marriage*. For they erred in the *Chap. 16. Section 5.*

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the *Person*, taking an *Idoll Christ* for the true *Christ*. They erred in the *forme of marriage*; they tooke him not for the *present, nor absolutely*, for better, for worse (as we speake) in sickneſſe and health in good report, and ill report, in perſecution and in peace, forſaking all other, never to part, no not at death. Wherefore *Christ doth not owne theſe fooliſh Virgins*, when they would enter the * *Bride-chamber*, but ſaith, *I know you not*; For becauſe there was no true conſent on their part, they had no faith, and their contract or marriage with Christ was only but in *ſpeech*, bnt was neuer *Legall*, nor conſummate.

* Mat. 25. 12.

By this which hath beene ſaid, others who haue Faith indeed, may know they haue it, namely, if they ſo beleeue the Covenant of Grace eſtabliſhed in Chriſt, that withall their hearts they accept of him, and it, ſo that they will *ſtand to it on their parts*, as they

they are able *and rest on it so farre as it concernes Christ* to fulfill it. For this is Faith. *Chap. 16. Section 5.*

Vnto this, some fearefull soules will reply; If we haue not Faith, except unto assent to the truth, we doe also receiue Christ offered, with a deliberate, entire, and free consent, to rest on him, to be ruled by him, and to take part with him in all conditions; then we doubt that we haue no Faith; because wee haue so hardly brought our selues to consent and find our selues so weake in our consent, and haue beene so unfaithfull in keeping promise with Christ. *Reply.*

Truth, fulnesse, and *firmenesse of consent of wil* to receiue *Christ* may stand with *many doubtings*, and with *much weakenesse*, and *sense of difficultie*, in bringing the heart to consent. For so long as there is[m] *a law in your members* warring against the *law of your minde*, you can never doe as you would *Answ.*

[m] Rom. 7. 23

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would. If you can bring your hearts to [n] *will to consent and obey*, in spite of all oppositions, this argueth *heartie and full consent*, and a true Faith. Nay, if you can bring the heart, but to *desire to receiue Christ*, and to enter into the Covenant with God, made mutually betweene God and you in Christ, and that it may stand according to the offer which he maketh unto you in his Word, even this argueth a *true and firme consent, and maketh up the match beeweene Christ and you.* Even as when *Iacob* related the particulars of an earthly Covenant into which he would haue *Laban* enter with him, *Labans* saying, [o] *I would it might be acording to thy word*, gaue proofe of his consent and did ratifie the Covenant betwixt them. If you can therefore when God tenders unto you the Covenant of Grace, willing you to receive Christ, in whom it is established, & to enter into this Co-

[n] Isa. 1. 19.

[o] Gen. 30. 34

Covenant. If (I say) you can with *all you heart*, say to God, *I Would it might be according to thy word:* The Covenant is mutually entred into, and the match is made betwixt Christ and you. *Chap. 16. Section 5.*

And whereas it doth trouble you, that you cannot be so faithfull to Christ, as your Covenant doth bind you, *it is Well you are troubled*, if you did not with all make it an argument, that you haue no Faith, for in that it *heartily grieveth you*, that you cannot beleeue, nor performe all faithfulnesse to Christ, *it is an evident signe that you have Faith.* You must not think, that after you are truely married to Christ, you shall be free from evill solicitations by your old lovers; Nay, sometimes a kinde of violence may be offered, by *spirituall wickednesses*, unto you, so that you are *forced* to many evils indeede *against your Will*, as it may befall Rom. 7. 19.

a

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a faithfull wife, to be *forced* by one stronger then she; yet if you giue not full consent unto them, and giue not your heart to follow them, your husband Christ will not impute these *rapes* unto you.

Caution that none abuse *Christs* lenitie.

Yet, let none by this take libertie to offend Christ in the least thing, for though Christ loue you more tenderly, and more mercifully, than any husband can loue his wife, yet know yee, he doth not dote on you; he can see the smallest faults, and sharply (though kindly) rebuke and correct you for them, if you doe them presumptuously. But he esteemeth none to *breake spirituall wedlocke*, so as to dissolue marriage: but those whose * *hearts are wholy departed from him*, and are set upon, and given to something else. If you thus looke into the nature of *Faith*, (I speake to a soule troubled for sinne) you may know and feele that you haue it.

*Heb.3.12

3. You

3. You may know a *lively faith* likewiſe, by *moſt certaine conſequents* and *effects*. I meane not comfort and joy, which are ſometimes felt, and through your fau't ſometimes not; but by ſuch effects, which are more conſtant, and more certaine, and may be no leſſe felt than joy and comfort, if you would feele for them: Amongſt many I will reckon theſe.

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Firſt, you may know you haue Faith by your feeling and oppoſing of the contrary, if you feele a *fight and conflict betweene beleeving and doubting, feare, and diſtruſt*; and in that combat *you take part* with beleeving, hope, and confidence, or at leaſt deſire heartily that theſe ſhould prevaile, and are grieved at heart, when the other get the better. If you *feele* this, doe not ſay, you haue *no feeling*. Doe not ſay, you haue *no faith*.

This

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This *conflict*, and *desire to have faith*, gaue proofe, that the *man in the Gospel* who came to *Christ* to cure his childe, *had faith*, P *I beleeue Lord*, sayth he, *Lord helpe my unbeliefe*. Doe not say (as I haue heard many) *this man* could say I beleeue; but *we* cannot say so. I tell you, if you can heartily say, *Lord helpe my unbeleefe*, I am sure, any of you may say, *I beleeve*. For, whence is this *feeling* of unbelief and *desire* to beleeue, but from *Faith*.

P Mar. 9. 24

Secondly, you may know you haue Faith (I speake still to an afflicted soule which dareth not sinne wittingly) for that you will not part with that Faith which you haue, upon any tearmes. I will aske you (that haue given hope to others, that you doe beleeue & that yet doubt you haue not truth of faith & hope in *God*) onely these questions, and as your heart can answer them, so you may judge. *Will you part with that*

that faith, and hope, which you call none for any price? Would you change preſent ſtates with thoſe that preſume they haue a ſtrong Faith, whoſe conſciences do not trouble them, but are at quiet, though they liue in all manner of wickedneſſe? Or at beſt are meerely civilly honeſt? Nay, *would you* (if it were poſſible) *forgoe all that faith, and hope, and other graces of the Spirit, which you call none at all,* and *returne* to that former ſtate, wherein you were *in the dayes of your vanitie,* before you did indevour to leaue ſinne, and to will to indevour to ſettle to *Religion* in earneſt? Would you lay any other foundation to build upon, than what you haue already layd? Or is there any perſon or thing, whereon you deſire to reſt for Salvation and direction, beſides Chriſt Ieſus? If you can anſwer, no; but can ſay with [q] *Peter*; *To whom ſhall wee goe, Chriſt onely hath*

[q] Ioh. 6.68

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hath the words of eternall life; you know no other foundation to lay, then what you haue laid, and haue *willed*, and desired to lay it right; you *resolue never to pull downe what you haue built*, though it be but a little. It is your griefe that you build no faster upon it. By this answer you may see, that your conscience (before you, are aware) doth witnesse for you, and will make you confesse that you haue some true faith and hope in GOD, or, at least, hope that you haue. For (let men say what they will to the contrary) *they alwayes thinke they haue those things, which by no meanes they can be brought to part with.*

Thirdly, If you would haue *feeling* and proofe of your *Faith* and *Iustification*; seeke for it in the most certaine effect, which is the exercise of your *Sanctification*. Doe you feele your selues loaden and burthened with sinne? Doe you feele your hearts ake with

with sorrow for sinne? And withall, do you feele your selves to bee altered from what you were? Doe you now beare good will to Gods Word and Ordinances? And doe you desire the pure word of God, that you may [r] *grow* in grace *by it*? Doe you affect [s] *Gods people* therefore, because you think they feare God? Is it your desire to approve your selves to God, in holy obedienc? And is it your trouble, that you cannot doe it? Then certainely you have *Faith*, you have *an effectuall Faith*. For what are all these but the very *Pulse*, [t] *breath*, and *motions of Faith*? If you feele *grace* to bee in you, it is a better feeling, then feeling of *comfort*; for *grace* (in men of understanding) is never severed from effectuall Faith but *comfort* many times is; for that may rise from Presupmtion, and false Faith. Grace onely from the Spirit, and from true Faith.

[r] 1 Pet. 2. 2
[s] 1 Ioh. 3. 14.
[t] Iam. 2. 22. 26.

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Section 6.

A removall of feares, rising from doubting of Sanctification.

Feares of not being sanctified, because as its thought they were not sufficiently wounded in their first Conversion, removed.

IT is granted by all, that if they be *truely Sanctified*, then they know that they have *Faith* and are *Iustified*; But many feare they are not Sanctified, and that for these seeming reasons.

First, some feare they are not Sanctified, because they doe not remember, that ever they felt those *wounds and terrours of conscience*, which are first wrought in men, *to make way to Conversion*, as it was in them, who were [a] *prickt at heart* at *Peters* Sermon, and in [b] S. *Paul*, and in the [c] *Iaylor*: Or if they felt any terrours, they feare they were but certaine *flashes*, and forerunners of *Hellish torments*, like those of [d] *Cain*, and [e] *Iudas*.

[a] Act. 2. 37
[b] Act 9. 6.
[c] Act. 16. 29
[d] Gen. 4. 13.
[e] Mat. 27. 3, 4.

Answ.

As

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As it is in the *naturall birth* with the *mother*, so it is in the *spirituall birth* with the *childe*. There is no birth without some travell, and paine, but not all alike. Thus it is in the *new birth* with all that are come to yeares of discretion Some have so much griefe, feare, and horror, that it is intolerable, and leaveth so deepe an impression, that it *can never bee forgotten*; others have some true sense of griefe and feare, but nothing to the former in comparison, which *may easily bee forgotten*.

There are causes, why some have, or at least feele, some more, some lesse.

Reasons why some feele more griefe and feare in their first Conversion then others.

1. Some have committed more grosse, and *more hainous sinnes* than other, therefore they have more cause and need to have *more terrour and heart-breaking* than others.

2. God doth set some apart for *greater imployments* than o-

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thers, such as will require a man of great trust and experience, wherefore GOD (to prepare them) doth exercise such with *greatest tryals*, for their deep humiliation, and for their more speedy and full reformation, that all necessary graces might bee more deepely, and more firmely rooted in them.

3. Some have beene *religiously brought up from their infancie*, whereby as they were kept from grosse sinnes; so their sins were subdued *by little and little*, without any sensible impression of horror; Grace, and comfort being instilled into them almost insensibly.

4. Some, *by naturall constitution*, and temper of body, are *more fearefull*, and more sensible of anguish than others, which may cause, that although they may bee alike wounded in conscience for sinne, yet they may not feele it all alike.

5. There

5. There may be the like feare and terrour wrought in the conſcience for ſinne, in one as well as another; yet it may not leave the like laſting ſenſe, and impreſſion in the memory of the one, which it doth in the other. Becauſe *God may ſhew himſelfe gracious, in diſcovering a remedy, and giving comfort to one, ſooner then to the other.* As two men may be in perill of their lives by enemies; the one as ſoone as hee ſeeth his danger, ſeeth an *impregnable Caſtle*, to ſteppe into, or an Army of friends to reſcue him; this mans feare is quickly over, and forgotten: The other doth not onely ſee great danger, but is ſurprized by his enemies, is *taken and carried captive*, and is a long time in cruell bondage and feare of his life, till at length, he is redeemed out of their hand. Such a feare as this can never be forgotten.

You may evidently know,

Chap. 16. *Section* 6. How to know that a man had sufficient griefe and terrour, in his first Conversion.

whether you had *sufficient griefe* and *feare* in your *first conversion* by these signes. Had you ever such, and so much griefe for sin, that it made you to dislike sinne, and to dislike your selfe for it, and to bee weary and heavy laden with it, so as to make you heartily confesse your sinnes unto GOD, and to aske of him mercy and forgiveneſſe? Hath it made you to looke better to your wayes, and more carefull to please God? Then be sure, it was a competent and sufficient griefe; because it was *a godly sorrow to repentance, never to bee repented of.* 2 Cor. 7. 10

Againe, are you *now* grieved and troubled, when you fall into particular sinnes? then, you may bee certaine, that there was a *time* when you were sufficiently grieved and humbled in your Conversion; For this *latter* griefe is but putting that griefe into further *act*, whereof you recei-

received an *Habit* in your first *Conversion.*

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If you can for the present find any proofes of Conversion, it should not trouble you, though you know not *when*, or *by whom*, or *how* you were converted, any more then thus, that *you know that God hath wrought it by his Word and Spirit.* When any field bringeth forth *a croppe of good corne*, this proov.th that it was [illegible] *plowed*; For GOD doth not [illegible] until the *fallow ground* of [illegible] is sufficiently broken up.

Now as for you which remember that you have had terrours of conscience, and it may bee, ever and anon feele them still, who feare that these were not beginnings of *Conversion*, but rather beginnings of *Desperation and Hellish torments*, you should know, that there is great difference betweene these and those.

The difference betweene terrours that prepare to conversion, and those which are the beginning of hellish tormēt.

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Those feares and horrours, which are onely flashes, and *beginnings* of hellish torment, are wrought onely by the *Law* and *spirit of bondage*, giving not so much as a secret hope of Salvation. But those feares, which make way unto, and which are the *beginnings* of Conversion, are indeed first wrought by the *Law* also, yet *not onely*, for the *Gospell* hath at last some stroke in them, partly to melt the heart broken by the Law, partly to support the heart, causing it by some little glimpse of light, to conceive possibilitie of remedie. Compare the terrours of *Cain* and *Judas*, with those of the men prickt at *Peters Sermon*, with S. *Pauls* and the *Jaylors*, and you shall see both this, and the following differences.

2. The former terrours and troules are *caused*, either *onely for feare of Hell*, and fierce wrath of God, but not for sinne; *or* if

if at all for ſinne, it is onely in reſpect of the *puniſhment*. Theſe tending to converſion, are alſo *cauſed through feare of Hell*, but *not onely*; The heart of one thus troubled aketh, becauſe of his ſinne, and that *not onely becauſe it deſerveth Hell*; but becauſe by it he hath offended, and diſhonoured God. *Chap. 16. Section 6.*

4. Thoſe, who are troubled in the firſt ſort; *continue headſtrong* and *obſtinate*, retaining their wonted hatred againſt God and againſt ſuch as feare GOD, as alſo their love to wickedneſſe; onely, *it may bee, they ſmother and bite in their rancker*, through the ſpirit of reſtraint, that for the time it doth not appeare; But in the other will appeare *ſome alteration towards goodneſſe*; As whatſoever their opinions and ſpeeches were of Gods people before, now they begin to thinke better of them, & of their waies. So did they in the *Acts*, before

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they were prickt at heart, they did [a] *scoffe at the Apostles*, and derided Gods gifts in them, but afterwards sayd ([b] *men and brethren*) they conceived reverently of them, and spake reverently to them. See the like in [c] *Paul*, in his readinesse to doe whatsoever Christ should enjoyne him. The [d] *Iaylour* also in this case, quickly became well affected to *Paul* and *Silas*.

[a] Act. 2. 13
[b] Act. 2. 37
[c] Act. 9. 6.
[d] Act. 16. 24, 30, 33.

4. The former sort, when they are troubled with horrour of conscience, flie from God, and *seeke no remedie, but such as is worldly and carnall*, as jollitie, company-keeping, musicke, and other earthly delights as in building, and in their lands and livings, according to their owne corrupt hearts, and as carnall men will advise them, *whereby sometimes they stupifie and deaden the Conscience, and lay it asleepe for a time*. Thus [e] *Cain* and [f] *Saul* allaied their distempered spirits.

[e] Gen. 4. 17 &c.
[f] 1 Sam. 17.

And if they have ſome godly friends, which ſhall bring them to Gods Miniſters: or do themſelves miniſter to them the inſtructions of the Word, this is *tedious, and irkeſome* to them; they cannot reliſh theſe meanes, nor take any ſatisfaction in them. But the other [g] *are willing to ſeeke to God*, by ſeeking to his *Miniſters*, [h] *to whom God hath given the tongue of the learned to miniſter a word in ſeaſon, to the ſoule that is weary*; and though they cannot preſently receive comfort, will not utterly reject them, except in caſe of *Melancholicke diſtemper*, which muſt not bee imputed to them, but to their diſeaſe.

[g] Act. 2. 37

[h] Iſa. 50. 4.

And in *application of the remedy*, as there were two parts of the griefe, ſo they muſt finde remedies for both, or they cannot be fully ſatisfied. Firſt, they were troubled with griefe for *feare of Hell*, for taking away whereof, the

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the bloud of Christ is applyed, together with Gods promise of forgiveneſſe to him that beleeveth, and a commandement to beleeve, all this is applied to take away the *guilt and punishment of sinne*. Secondly, they were troubled for *sinne*, whereby they had dishonored and displeased God, now unleſſe also thry feele in some measure, the *grace of Christs Spirit healing the wound of sinne, and subduing the power of it, and enabling them at least to will and strive to please God*, they cannot be satisfied. As it was with *David*, though God hath said by the Prophet, [t] *The Lord hath put away thy sinne*, that is, *forgiven it*; yet he had no comfort untill *God* had [f] *created in him a new heart, and renewed a right spirit within him*. Whereas if feare of Hell be off, it is all that the former sort care for.

[t] 2 Sam. 12. 13.

[f] Psal. 51. 10.

5. As for the first sort, it may be, while they were afraid to bee dam-

damned, they had some *restraint of sinne*, and it may bee, made some proffers tending to reformation; but when their terrours are over, and forgotten, then § *like the dogge, they returne to their vomit*, and *like the Sow that was washed, to their wallowing in the mire* of their wonted ungodlinesse. But as for them, whose terrours were preparations to Conversion, when they obtaine peace of Conscience, they are exceeding thankefull for it, and are made by it *more fearefull to offend*. And although they may, and oft doe fall into some particular sinne, or sinnes: for which they renew their griefe and repentance; yet, *they doe not fall into an allowed course of sinne any more*. Thus much in answer to the first doubt of Sanctification.

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§ 2 Pet. 2. 22.

Secondly, There are *many, which doubt they are not sanctified, because of those swarmes and mul-*

Feares that they are not satisfied, because they are pestered now with worse thoughts, then euer, removed.

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multitude of evill thoughts which are in them; some wherof (which is fearefull for them, to thinke or speake) are *blasphemous, unnaturall*, and *inhumane*; calling *Gods* being, truth, power, and providence into question; doubting whether the *Scripture* bee the word of God, and many moe of this nature, having also *thoughts of laying violent hands upon themselves and others*, with many moe of that and other sorts, such as they never felt at all: or not so much, in their knowne state of unregeneracy, before they made a more strict profession of godlinesse, such as, they thinke, none that are truly sanctified are troubled withall.

Answ.

To resolve this doubt, know that *evill thoughts* are either put into men *from without*, as when [k] *Satan* doth suggest, or men doe solicite evill; thus [l] *Iobs* Wife, *Curse God and dye*. Or they doe arise *from within*, out of the evill con.

[k] 1 Chr. 21 1.

[l] Iob 2. 9.

concupiscence of a [m] *mans owne heart.* And sometimes they are *mixt* comming both from within and without.

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[m] Mat. 15. 19.

How Satans suggestions may bee knowne from mans owne thoughts.

Those which come *onely from Satan*, may usually bee knowne from them that arise out of mans heart, by their suddennesse and unceſſantnesse; namely, when they are repelled, they will sometimes returne againe an hundred times in a day. Also they are unreasonable, and unnaturall: and withall are strange, and violent in their motions, taking no nay; but by violent resistance. Whereas *those which altogether, or in great part, are from mans owne corrupt heart*: they usually arise by occasion of some externall object, or from some naturall cause, and are not so sudden, and incessant, nor are so unnaturall, inhumane, and violent.

Now all those evill thoughts (*or thoughts of evil* rather) which are from *Satan*, or from *mans* put-

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putting them into you, *if you consent not unto them*, but doe abhorre and resist them with detestation, *they are not your sinnes*, but *Satans*, and theirs that did put them into you. They are *your crosses*, because they are matter of trouble to you, but they are *not your sinnes*, because they leave no guilt upon you. They are no more your sinnes then these thoughts, [a] *Cast thy selfe downe headlong*, and *fall downe and worship me* (viz. the Devill,) were *Christs* sinnes, if you consent not but resist them, as CHRIST did.

[a] Mat. 4.6. 9.

You should heedfully observe this, For if the *Devill* was so malicious and presumptuous, as to assault our *blessed Saviour* with such deviliſh temptations, casting into his head such vile and blasphemous notions & thoghts, should you thinke it strange that he doth pester you with the like? And if for all this, you have no cause

cause to doubt, whether *Christ* were the *Sonne of GOD or no*, (though the *Devill* made an (*if*) of it, and it was the thing the Divell aimed at) why then should it be doubted that any of *Christs members* may bee thus assaulted, and yet have no cause for this to question whether they be *sanctified*, or in state of grace? For these in them are so far from being abominable evils that (being not consented to) they, as I said are not their sinnes,

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Satans cunning in casting in blasphemous thoughts.

It is a piece of the *Devils cunning, first*, to fill a man full of thoughts for matter, abominable, *and then* to bee the first that shall put in this accusation and doubt, *viz. Is it possible for any childe of God, for any that is sanctified with Gods holy Spirit to have such thoughts?* But consider well that an innocent *Beniamin* may have *Iosephs* cuppe put into his sacks mouth, (without his privity or fault) by him, who for his owne

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owne ends; intended to make matter therof whereby to accuse ° *Beniamin* of theft and ingratitude. Was *Beniamin* any whit the more dishonest or ingratefull for all this? A malicious *Cutpurse* having tempted a neighbour to joyne with him in cutting of purses, being denyed by him: doth craftily plot how to doe him a mischiefe, and meeting the said neighbour in a throng of people, cutteth another mans purse, and closely conveigheth it into his neighbours pocket; and presently asketh if none haue left their purse, which being missed, he pointeth at his neighbour, saying; that he suspecteth him, who being taken and searched, the purse is found about him: yet you will judge this neighbour to be *innocent*. Sathan doth not want malice or craft in this kinde to play his feates. Where he cannot *corrupt men* yet there he will *vexe* and perplexe them.

° Gen. 44. 24, 25.

But

But let it be granted that these *blasphemous and abhominable thoughts*, which trouble you, *are indeede your sinnes*, either because they arise from your owne evill heart, or because you did consent to them, they being cast in by others; If so, then you haue much cause to *grieve*, and to *repent*, but *not to despaire*, or to say you are not Gods childe: For it is possible for a sanctified man to be made guilty, either by outward act, or by consent and approbation, or by some meanes or other, of any one sinne: except that against the *holy Ghost*; yea of any blasphemy except that: now albeit a man be guiltie of these vile, or blasphemous thoughts and doubtings, yet if he confesse and bewaile his sinne; even his blasphemy: if his heart ake at the thoughts thereof, if he repent, beleeue, and aske mercy, *it shall be forgiven him*. For he hath our[p] *Saviours Word* for it. *Chap.* 16. *Section* 6.

[p] Mat. 12. 31, 32.

And

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Reasons why worse thoughts may be cast into a mans head after, then before conversion.

And whereas you say you were not troubled with such abominable thoughts before that you made profession of an holy life. I answer, this is not to bee wondred at. For, before that time the Divell and you were friends, then hee thought it enough to suffer you to bee proud of your civill honesty, or, it may bee, to content your selfe with a meere forme of godlinesse, suppose that you were free from notorious crimes, as adultery, lying, swearing, &c. For when hee could by these more plausible wayes *leade you captive at his will*, he saw you were *his* sure enough already, what need was there then, that hee should solicite you any further, or to *disturbe* your quiet? But now that you have renounced him in *earnest*, and that hee and you bee *two*; you may bee sure, that hee will attempt by all meanes to reduce you into your old state: or if he faile of that, yet as

as long as you live (so farre as God shall permit) hee will doe what hee can, to disturbe your peace, by vexing, and molesting you. *Chap. 16. Section 6.*

Moreover, GOD doth permit this, for divers holy purposes. Reasons of Gods permission of Satan to cast in most vile thoughts.

1. To *discover* the *Divels malice.*

2. To *chastise his children*, and to *humble* them, because they were too well *conceited* of the goodnesse of their nature in their unregeneracie, or might be too *uncahritable and censorious* of others; and too *presumptuous* of their owne strength since they were regenerate.

3. God likewise permitteth these *buffettings and winnowings of Satan*, as to *prevent pride*, and other sinnes, so to *exercise and make proofe* of the graces of his children; to give them experience of their owne weakenesse, and of his *grace* towards them, and

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and *strength* in them, even in their weakenesse; preseruing them from being vanquished. albeit they fight with Principalities and powers and spirituall wickednesse. For ¶ *Gods strength is made perfect in mans weakenesse.*

¶ 2 Cor. 12. 9.

How to be armed against blasphemous thoughts, before they come.

That you, who are troubled with blasphemous and other abhominable thoughts, may be lesse troubled, or at least not hurt by them, follow these directions, which will (1) shew you how to arme your selues against them; before they rise or be suggested. (2) How to carry your selues when they are in you. (3) How both before, in and after your conceiving of them.

First, *arme your selfe with evident proofes that there is a God* that there is a *Divine, Spirituall, absolute*, and independent *Being*, from whom, and to whom are all things, and by whom all things

things doe consist. Next, *confirme your selfe in a sure perswasion, that the Bible* and ho'y *Scriptures are the pure word of this onely true God.* Then *labour with your heart that it may so awe and loue God and his Will, that it be alwayes ready to rise against every motion to sinne*; (especially these of the worst ranke) *with loathing and detestation.* *Chap. 16. Section 6.*

To be assured that there is a God, *Consider first the Creation, preservation, and order of the Creatures.* How could it be possible that such a world could be made and upheld, or that there should be such an order, or subordination amongst creatures, if there were not a *God*? *The heavens giue their influence* into the Ayre water, and earth, these by vertue hereof and by their inbred properties, support & afford meanes to all *living creatures.* The creatures *without sense* serue for the use of the *sensitiue*; and *all* serue for Convincing reasons proving that there is a God. Psal. 19. 1. Psal. 104.

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for the *use of man*; who although hee be an *excellent creature*, yet of himself he is so *impotent*, that

[r] Lu. 12. 25

he cannot adde [r] *one cubit* to his stature, nay, hee cannot make

[s] Mat. 5. 36

[s] *one hayre* white or blacke, therfore could not bee the maker of these things.

Moreover, if the Creatures were not limited and ordered by a *superiour Being*, they would one devoure another, in such sort as to bring all to confusion. For the *Savage Beasts* would eat up and destroy all the *tame and gentle*, the *strong* would consume the *weake*, the

* Iob 38. 10. 11.

* *Sea*, if it had not bounds set to his *proud waves*.

[u] Ps. 104. 6

[u] *would stand above the mountaines*, and the *Divell*, who hateth mankinde, would not suffer a man to live at any quiet, if there were not a *God*; *one stronger then the strongest creatures* to restraine *Satan*, and to confine *every thing* to his place & order. How could there be a continuall

vicissi-

viciſſitude of things? How could we haue *raine and fruitfull ſeaſons, and your ſoules fed with food and gladneſſe*, if there were no [x] *God*? Thus by the [a] *Creation*, the *inviſible things of God*, that is, *his eternall power and God-head are clearely ſeene*; for by theſe things which are thus made and thus preſerved, *hee hath not left himſelfe without witneſſe*, that *God is*, and that [b] *hee made all things for himſelfe, even for his owne glory.*

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[x] Act. 14. 15, 16, 17.

[a] Rom. 1. 20

[b] Pro. 16. 4.

Secondly, If all things came by *nature*, and not from *a God of nature*, how then haue *Miracles* (which are many times againſt nature, and doe alwayes tranſcend and exceed the order and power of *nature*) beene wrought? For nature in it ſelfe doth alwayes worke (even in its greateſt workes) in *one* and the ſame manner and *order*. For *nature* is nothing elſe, but the *power of God ſet in the creatures to ſup-*

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port them, and to produce their effects in a set order. Wherefore any thing be from *Nature*, or from *Miracle* it is from *GOD*, the one from his *power in things ordinary*, the other from his *power in things extraordinary*; wherfore, whether you look on things naturall, or aboue nature, you may see there is a *God*.

Thirdly, Looke into the admirable workmanship of but one of the Creatures, namely, your owne *soule*, and in it particularly into your *Conscience*; whence are your feares that you shal be damned? What need it; nay, how could it trouble you, for your blasphemous thoughts and other sinnes, if it were not privie to it selfe, that there is a *God* which will bring [c] *every thought* to judgement?

[c] Eccl. 12. 14.

Fourthly, make use of the eye *of faith*, whereby you may [d] *see God, who is invisible*, & that more distinctly, more cerainely and more

[d] Heb. 11. 27

more fully. Remember that it is the first *principle of all Religion*, which is first to be learned, namely, [c] *That God is, that all things are made by him*, and that *he is a rewarder of all those*, that so beleeue this, that they *diligently seeke him*. *Chap. 16. Section 6.*

[c] Heb. 11. 3. 6.

Convincing reasons, that the Scriptures are the Word of God.

That you may assure your selues, that the *Scriptures are the word of God*. Consider first, how *infallibly true they are in relating things past*, according as they were many hundred yeares before; also *in foretelling things to come* many hundreds of yeares after, which you may see to haue come to passe, and daily to come to passe accordingly: Which they could not doe if they were not *Gods Word*.

2. They lay open the particular and most [*] *secret thoughts, lusts*, and affections of mans heart, which it could not doe if it were not the *word of him, that knoweth all things, in whose*

[*] Heb. 4. 12, 13.

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ſight all things are naked and open.

Pſal. 19. 7.

3. They command *all duties* of pietie, ſobrietie, and equitie, and doe prohibit *all vice*, in ſuch ſort as all the *writings and lawes* of all men laid together, neither doe, nor can doe.

4. As the *Scriptures diſcover* a ſtate of eternall damnation unto man, and [f] *conclude him in it*; ſo they [g] *reveale a ſure way of ſalvation*, which is [h] *ſuch a way as could never enter into the imagination and heart of any man*, or of all men together, without the Word and revelation of the Spirit of GOD, who in his wiſedome found out, and ordained this way.

[f] Gal. 3. 22.
[g] Rō. 1. 17.
[h] 1 Cor. 2. 9

5. The *Scriptures* are a *word of power*, [k] *almightie*, beyond the power of any creature, *pulling downe ſtrong holds; caſting downe imaginations, and every high thing that exalteth it ſelfe againſt the knowledge of God, and bringing into*

[k] 2 Cor. 10. 4, 5, 6.

to

to captivitie every thought to the obedience of Christ.

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6. Lastly, the *Scriptures* haue an *universall consent* with themselues, though penned by divers men, which argueth that they are not of any [l]*private interpretation; but that those holy men of God spake as they were moved by the holy Ghost.* Much more might be said to this point, but this may suffice.

[l] 2 Pet. 1. 20, 21.

Moreover, Against temptations, to offer violent hands upon other or your selues, you must haue these and like *Scriptures* in readinesse. [m] *Thou shalt not kill*; And [n] *see thou doe thy selfe no harme*, and such like. And that you may be prepared against all other vile temptations, *possesse your hearts* before-hand *with this* that *these are great wickednesses, against GOD, against your GOD.* When *Ioseph* could, say, [o] *Shall I commit this great wickednesse and sinne against GOD*, no temptati-

How to be forearmed against temptations to acts unnatural and inhumane.

[m] Exod. 20.
[n] Act. 16. 28.
[o] Gen. 39. 9.

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tations could prevaile against him. Thus much for fore arming your selues against blasphemous and vile thoughts and temptations.

In the second place; When you are thus armed, whensoever these blasphemous and fearefull thoughts rise in you, or are cast into you. *Take heed of two extremities.*

How to be kept from the hurt of Devillish thoughts in the time of temptation.

First, *doe not contemne them* so as to set light by them, for this giveth strength to *sinne*, and advantage to *Satan*.

Secondly, *Be not discouraged, nor yet faint through despaire* of being rid of them in due time, or of withstanding them in the meane time. For then *Satan* hath his end, and his will of you.

But *carry your selues in a middle course*; Pleade not too much on them, dispute not too much in your selfe with them; presume not of your owne strength, but,

by

by lifting up of your hearts in prayer, call in Gods ayde to resist and withstand them; present some *pregnant Scripture* to your mind, such as is direct against them, whereby you may with a *holy detestation resist* them, according to CHRISTS example with (P *It is written:*) Now when you haue done all this, then (if it be possible) thinke on them no more. Chap. 16. Section 6. [P] Mat. 4 6. 7.

Thirdly; Indevour at all times to *make Conscience* in the whole course of your life *of your thoughts* even of the *least thoughts* of evill, yea of *all thoughts*, and this will be a good meanes to keepe out all evill thoughts. If it cannot prevaile thus farre; yet you shall haue this benefit by it, when your heart can tell you, that you would in every thing please *God*, and that *you make conscience of lesse sinfull thoughts* than those vile ones with which you are troubled; then you may be sure 2 Cor. 10. 5.

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that you may be, and *are Gods children*, and are *sanctified*, notwithstanding those blasphemous thoughts and deviliſh temptations.

Doubts of Sanctification, becauſe they haue fallen into groſſe ſinnes, removed.

Againe, Some doubt they are not ſanctified, becauſe they haue fallen into ſome of thoſe groſſe ſinnes, yea, it may be into worſe than thoſe which they committed in their ſtate of unregeneracie.

Anſw.

I anſwer ſuch. You are in very ill caſe, if you doe not *belye* your ſelues, and *if ſo*, you are in ill caſe, becauſe you belye your ſelues. I adviſe you that haue thus ſinned in either, to repent ſpeedily, and to aske forgiueneſſe. *God by his Spirit* doth as well call you to it, as he did *Iſrael* ſaying, *Returne to the Lord, thou haſt fallen by thine iniquitie, take with you words, and turne unto the Lord, and ſay unto him, take away all our iniquitie, and receiue us graciouſly*; then will God anſwer, *I will*

Hoſ. 14. 1, 2, 3, 4.

will heale your back-sliding, I will loue you freely. You say that you are *backeslidden*, suppose it were so, he saith, *I will heale your back-sliding, &c.* reade *Ier.*3.12.13. *Mic.*7.18.19. *Chap.*16. *Section* 6.

You must not doubt, but that *grosse sinnes* committed after a man is effectually called, *are pardonable.* It is the *Devils policie* to cast these doubts into your heads, wholly to take you up, by *shutting out all hope of grace and mercie, that you might haue no thoughts of returning, and seeking unto God for mercie*; But beleeue him not; he is a [q] *Lyar.* For it may befall one that is in state of grace, to commit the same grosse sinnes after Conversion, which he did before, *if not greater* than the same. Did not [r] *David*, by his adultery and murther, [i] *exceed* all the sinnes that ever he committed before his Conversion? Did not [k] *Salomon worse in his* [q] Ioh.8.44. [r] 2 Sam.11. [i] 1 King.15 5. [k] 1 King.11 4,5.

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old age than even in his yonger dayes? Did * *Peter* commit any sinne before his Conversion, like that of denying and forswearing his Master? Why were the *fals* of these Worthies written, but for [a] *examples* to us on whom the ends of the earth are come? Namely,

* Mat. 26. 74.

[a] 1 Cor. 10 11. 12.

First, That [a] *every one that standeth should take heede lest he fall.*

Secondly, That *if any be fallen into any sinne by any occasion,* that he might rise againe as they did, and *that they may not despaire* of mercy.

No man (though converted) hath any assurance, except hee himself be in speciall sort watchfull, and except he haue speciall assistance of Gods grace, to be preserved from *any sinne,* except that against the *holy Ghost*: But if he be watchful over his waies, and doe improoue the grace of God in him after Conversion,

feeling

seeking unto God for increase of grace, then he, as well as the Apostle [b] *Paul*, may be kept from such grosse sinnes as are of the foulest nature, otherwise not.

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[b] 1. Cor. 4. 4.

Indeed they that are *borne of God*, haue received the most sweet annointing of the *Spirit* the seed of grace, which ever remaineth in them. Whence it is that they sinne otherwise *in state of regeneracie*, than they did *in state of unregeneracie*, in so much that the *Scripture of truth* (notwithstanding the regenerates particular grosse sinnes) saith, that *whosoever is borne of God sinneth not*, not that they are free from the act and guilt of sinne, for [l] *in many things wee sinne all*, saith Saint *Iames*, but because they [m] *sinne not with full consent*: They [n] *are not servants to sinne*: They *doe not make a trade of sinne*, as they did in their unregeneracie. *Neither doe they sinne the* [o] *sinne unto death*, which all unregenerate

1 Ioh. 3. 9.

[l] Iam. 3. 2.

[m] Rom. 7. 15, &c.

[n] Ioh. 8. 34. Rom. 6. 16. 18, 19, 20, 22.

[o] 1 Ioh. 5. 17, 18.

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generate men may, and some doe yet for all this, it may, and oft doth come to passe, that partly from *Satans* malice, and power, and partly from the *remaines of corrupt nature*, partly from *Gods just judgements on many*, because they stood not on their watch, or because they were presumptuous of their owne strength, or because they were over-censorious and unmercifull to them that had fallen, that *true converted soules may fall into some particular grosse sinne or sinnes* (for matter) *greater* than ever before Conversion.

Doubts of Sanctification because they feare they haue not Repented, removed.

Others yet complaine and say, *they feare they haue never repented*, they feele that they cannot repent; for they cannot grieue as they ought. They can poure out flouds of teares, more than enough for crosses, but many times they cannot shead one teare for sinne. They doe nothing as they ought to doe. They liue in

in their ſinnes ſtill. How then can they be ſayd to haue repented, and to be ſanctified? *Chap. 16. Section 6.*

If by doing as you ought, you meane *perfectly well* in every point and circumſtance of the *Law*; never any meere man did thus; If you could ſo doe as you ought; What neede haue you of CHRIST to ſupply your defects, and to *redeeme* you? *Anſw.*

But if by doing as you ought, you meane a doing according as *God*, now (qualifying the rigour of the *Law* by the graciouſneſſe of the *Goſpell*) doth require of you, and in *Chriſt*, *will accept of you*; namely, *to* P *will and endeveur in truth to doe the whole will of God*; then, if you *will*, deſire, and endevour to mourne for ſinne, to repent, and obey as you ſhould, you may truely be ſaid *to doe as you ought*, and as you ſhould. And in this caſe whatſoever is *wanting* to the perfection of P Iſa. 1. 19;

Chap. 16. Section 6. of the deed; *Faith in Christ Iesus* who kept the law fully, and as he ought, for you, doth *supply* the defect thereof, For [q] *the righteousnesse of the Law is fulfilled in all* (though not fully by any) *Which walke not after the flesh, but after the Spirit.*

[q] Rom. 8. 4.

And as for *weeping at crosses* sooner and more than for *sinnes*, this doth not alwaies argue more griefe for one than for the other; For weeping is an *effect of the body*, following much the temper thereof, also sense apprehendeth a naturall object, or matter of bodily griefe, in such sort, that the bodie is wrought upon more sensibly, than when a spirituall object of griefe is onely apprehended by Faith. Wherefore bodily teares flow easily from sense of crosses, and more hardly from thoughts of sinne; For *spirituall objects* doe not ordinarily worke *passions* in the body, so soone, or so much as *bodily and* sen-

ſenſible objects doe. Griefe for a croſſe is more outward, and paſſionate, thence *teares*; but ſpirituall griefe is more inward, ſad, and ſoaking, in which caſes, *teares lye ſo farre off*, and the *organs of teares* are ſo much contracted, and ſhut up; that they cannot be fetcht, or wrung out, but with much labour. When you are bidden in *Scripture* to mourne and weepe for your ſins, nothing elſe is meant, but to *griene much, and to griene heartily*, as they doe, who weepe much at outward calamities. Beſides, it is not unknowne that even in naturall griefe, *dry griefe*, is many times greater than that which is moiſtned, and *overfloweth with teares*. And ſome *ſofter* effeminate ſpirits can weep at any thing, when ſome *harder* ſpirits can weepe at nothing. As the greateſt *ſpiritual joy* is not expreſſed in *laughter*, ſo, neither is the greateſt *ſpirituall griefe* expreſſed

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preſſed in teares. [r] *God regards the inward ſighing of a contrite heart*; more than the outward teares of the eyes. An [s] *Hypocriticall Saul* being overcome with kindneſſe, and a [t] *falſe-hearted Ahab*, being upon the racke of feare, may in their quames and paſſions *weepe*, and externally humble themſelues, and that in part for ſinne, when a *deare child of God* may not be able to command one teare. The time when Gods Children haue moſt plentie of teares, is when the extremitie and anguiſh of griefe is well over; namely, When their hearts beginne to melt through hope of mercy, *Zach.* 12 10.

[r] Pſal. 51. 17.
[s] 2 Sam. 24 17, 18.
[t] 1 Kin. 21 27-29

And as for *leaving ſinne altogether*; Who ever did in this life? Who ever ſhall? Sith there is [u] *no man* that liueth, and *ſinneth not*. But miſtake not, you may through Gods grace haue left *ſinne*, when yet *ſinne* hath

[u] 2 Chro. 6. 36.

hath not left you. For whosoever hateth sinne, and resolveth against it, and *in the Law of his minde* would not commit it but is drawne to it by *Satan*, and by the [x] *law of his members*: and (after it is done) doth not allow it, but disclaimes it with griefe; this man hath left sinne: And if this be your case. It may be said of you, as the Apostle saith of himself: it is not [*] *you* that doe evill; but it is *sinne* that dwelleth in you, that doth it. *Chap.* 16. *Section* 6.

[x] Rom. 7. 23

[*] Rom. 7. 20

Many yet complaine, They cannot Pray, Reade, Heare, Meditate, nor get any good by the best Companies, or best conference which they can meete with. They are so dull, so forgetfull, so full of distractions, and so unfruitfull, when they goe about, or haue beene about any thing that is good, that they feare they haue no grace at all in them; yea, it maketh them some-

Doubts of Sanctification because of their dulnesse in spirituall duties, removed.

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ſometimes to forbeare theſe duties; and for the moſt part to goe about them without heart.

Anſw.

It is not ſtrange that it ſhould be ſo with you; ſo long as there is a *Satan* to hinder you, and ſo long as you carry about the *old man* and body of ſinne in you. Moreover, Doe you not many times goe about theſe holy duties *remiſſely, negligently,* onely curſorily and cuſtomarily *without preparation* thereunto, *not looking to your feete,* and putting off your ſhooes before you approach unto *Gods* holy things, and holy preſence? Doe you not many times ſet upon theſe holy duties in the power of your *owne* might, and not in the power of *Gods* might; or haue you not been *proud,* or too well conceited of your ſelues, when you haue felt that you haue performed good duties with ſome life, or, are you ſure, that you ſhould not

not be ſpiritually proud, if you had your deſire in doing all theſe? Further, doe you not *miſ-call* things; calling that, no Prayer, no Hearing, &c. or no fruit, becauſe you doe them not ſo well, nor bring forth ſo much, as in your enlarged ſpiritually covetous deſires you long to doe, and haue? If it bee thus with you, then firſt mend all theſe faults, confeſſe them to *GOD*, and aske mercie. Next be thankefull for your deſires to Pray, Reade, Heare, &c. And for your longing to doe all theſe as you ſhould; Proſecute theſe deſires, but alwaies in the ſenſe of your owne inſufficiencies, and in the power of Gods might, then all the forementioned duties ſhall be performed with leſſe difficultie, and with more fruit and comfort. *Chap.* 16. *Section* 6.

Yet, becauſe in all theſe duties you travell to heaven-ward againſt the hill, and your paſſage is

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is against Winde and Tyde, and with a strong opposition of enemies in the way; you must never looke to performe them without sense of much difficulty and little progresse in comparison of what you ayme at in your desires. It concernes you therefore to plye your Oares, and to apply your selues, by all meanes, to [a] *worke out your Salvation with feare and trembling:* I meane, with *feare to offend* in any the aforementioned duties, *not in feare* that you haue no grace, because you cannot performe them as well as you should, and would. For sith that you feele and bewaile your dulnesse, deadnesse, and unprofitablesse in holy services, it argueth that you haue life, because no man *feeleth corruption*, and disliketh it, *by corruption*, but *by grace*. I am sure that such as haue no true grace, can, and doe daily, faile in all these duties, but either they find not

[a] Phil. 2. 12

not their failings, or if they doe, yet they complaine not of them with griefe and diſlike. If you heartily grieue, becauſe you doe no better, your *deſires* to doe as you ſhould doe, *are a true ſigne* of grace in you. For that dutie is alwayes well done, in Gods account, wherethere is truth of indevour to doe it well, and true griefe that it is done no better.

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Neh. 1. 11.

And whereas you ſay, that by reaſon of want of ſpirituall life in holy duties, you haue beene made to neglect them altogether. I pray, what haue you got thereby, but much griefe, and unreſt? But tell me, how is it with you, are you pleaſed with your ſelfe in your neglect, or is it ſo that you can haue no peace in your hears, untill you ſet your ſelues diligently to doe thoſe duties againe, as well as you can? If ſo, it is a ſigne that you are not quite deſtitute of ſaving grace.

Others,

Chap.16. Section 6. Doubts of Sanctification from suddendulnesse after comforts, removed.

Others, when they haue beene at holy exercises, and in good company, haue felt joy, and sweet comfort therein; but afterward, oft-times much dulnes hath suddenly seazed upó them; Which maketh them feare they haue not roote in themselues, and that their joyes and comforts were not sound.

Answ. This dulnesse after fresh feeling comforts may, and oft doth befall those, in whom is truth of grace, but commonly through their owne fault. And to speake to you. It may be you were not thankfull to God for your joyes and comforts when you had them; but did ascribe too much to your selues, or unto the outward meanes, by which you had them. Or it may be, you did too soone let goe your hold of these spirituall comforts betaking your seife to worldly businesse, or to other thoughts, before you had sufficiently digested these, and

and before you had committed them unto safe custodie, in so much that the *Devill* finding your comforts to lye loose, and unguareded, stealeth them from you; or else happily the *Lord* knoweth that you are not able to beare the continuance of your joyes and comforts, but your hearts will be over-light, and over-joyed, and [b] *exalted above measure*, therefore either as just chastisements, or in his loving wisedome, God may suffer deadnesse in this sort to seaze upon you.

[b] 2 Cor. 12. 7.

Doubts of Sanctification for that they are outgone by others, removed.

There are also some, when they perceiue, that some new commers on to Religion, which haue not had one halfe of the time, and meanes to be good as they haue had, yet out-strip them in knowledge, faith, mortification, and willingnesse to dye, they cannot pray, nor yet remember or discourse of good things so well as they, wherefore they doubt

Chap. 16. Section 6. Answ.

doubt of the truth of their owne graces.

It is more than you can certainly know, whether they haue more saving grace than you; for when you shall with a charitable eye looke upon the outside of anothers behaviour, and shall look with a severe and searching eye into the corruptions of your owne inside, you may easily, through modestie and charitie, *thinke others better than your selues*, and it is good for you so to doe; an errour in that case, if you doe commit it, is tolerable. Many also can utter what they haue, it may be, better than you, and can make a small matter seeme much, and a little to goe far, when many times you in modestie may not set forth your selfe, or, if you would, cannot. Counterfeit Christians may make a greater shew than the true, who are not so apt to make a shew, or to put forth them-

themſelves. Alſo an hypocrite may have abilitie to pray and performe all externall exerciſes of Religion, by reaſon of his naturall parts and education, better then others who are more ſincere. *Chap.* 16. *Section* 6.

But let it bee granted, that many of ſhort ſtanding in the *Schoole of Chriſtianitie*, have got the ſtart of you in grace: If it was through *Gods* grace accompanying their diligence, and from his juſt hand upon you, following your negligence, then they are to bee *commended*, and you are to be *humbled*, and to be provoked unto an *holy emulation* by them to quicken your peace, and to double your diligence. But take heed that it be not your *pride and ſelfe-love*, which cauſeth that you cannot brooke it, that others ſhould be better than your ſelves.

It may bee that it is not your fault, but it is from Gods abun-

Chap. 16. *Section* 6.

dant grace unto others, aboue that which you haue receiued; For the *Scripture* maketh it euident, that God giueth unto seuerall men [a] *differently* according to his good pleasure, hence it was that [b] *David became wiser than his teachers and ancients*; and the *Apostle Paul* attained more grace than those that were in *Christ* before him GOD giueth unto some *fiue Talents*, when he giueth unto others but *two*, He that had most given him, gained in the same space of time, twice as much as the other, yet he that gained but two Talents had his commendation and his proportionable reward of his well-doing. For the *Lord* saith unto him also, *Well done faithfull servant, enter into thy Masters joy*. For he improved his Talents according to the measure of grace receiued; though he gained not so much as the other. What though the little finger,

[a] Eph. 4.7. [a] Rom. 12. 3.3. [a] 1 Cor. 12. 11. [b] Psal. 119. 99. 100.

Mat. 25. 21 22, 23.

figer, or any other * inferiour members of the body: haue not such excellent abilities as the eye, the tongue, or some other parts, shall it therefore make question whether it be of the body?

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* 1 Cor. 12. 15, 16.

Take heede c *that your eye bee not evill, because* GOD *is good. May not hee giue as much to the last, as unto the first*, and more if he please? We should rather be *thankefull* for the increase of grace in others, then either to *repine* at them, or without ground to *conclude* against the trueth of our owne. For we are much the better, if we would see it, for others graces; *Gods kingdome* is enlarged & strengthened therby, the *common good of Christs bodie*, which is the *Church*, gaineth by it. Now the more excellent any member of the body is, according to his gifts & place, d *the rest of the members should therein the more rejoyce.*

c Mat. 20. 15.

d 1 Cor. 12. 26.

Chap. 16. *Section* 6. Doubts of sanctification from the sense of the want of growth of grace, removed. *Answ.*

Many yet will say, he that is truely *sanctified*, doth *grow in grace*, but I doe not.

If you grow not, it is your sinne, of which you must repent. But you may grow in grace when you yet may thinke that you doe not. A tree may grow in the generall, when yet some particular branch may in part decay: so it may be with grace. Besides, true grace may grow most, when those in whom it is, may thinke that it groweth least; namely, when through the sense of their not growing as they would, they are truly humbled, and stirred up to desire heartily, and to pray that they may grow, and to use all meanes whereby they may grow. Moreover, growth of grace, like the growth of trees, is as well out of sight, and under ground, in the roote, even when it is outwardly nipt or driven in by the blasts and winters of afflictions, and

and manifold temptations, as when in Summer, in ſight, above ground, it ſheweth his growth in the branches, bloſſomes and fruit thereof. He that groweth inwardly in humilitie, and in a greater love and deſire of holineſſe, hee groweth better indeed, though not bigger in his owne conceit. *Chap.* 16. *Section* 6.

Laſtly, Many yet will ſay, that their hearts remaine hard and ſtonie, yea, they ſay that they grow harder and harder, wherefore they thinke that the ſtonie heart was never taken out of them, and that they remaine unſanctified. Doubts of Sanctification from the ſenſe of hardnes of heart, removed.

Know, that there are *two ſorts* of hard hearts.

One [e] *totall and not felt*, which will not be broken nor brought unto remorſe, either by GODS Threats, Commandements, Promiſes, Iudgements, or Mercies; but obſtinately ſtandeth out in a courſe of ſin, [f] *being paſt feeling.* *Anſw.*

[e] Zac. 7. 11

[f] Eph. 4. 19

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The second is, An *hardnesse mixed with some softnesse*, this is *felt* and *bewayled*: This is incident to Gods Children; of this the *Church complaineth*, saying unto God, [g] *Why hast thou hardned our hearts against thy feare?* Now when the heart feeleth its hardnesse, and complaineth of it, is grieved, and disliketh it; and would with all a mans soule, that his heart were *tender like* [h] *Iosiahs*, so that it could *melt at the hearing of the Word*, this is a sure *proofe* that the heart is regenerate and *not altogether hard*; but hath some measure of true softnesse, for it is by *softnesse* that *hardnesse* of heart was felt, witnesse your own experience, for before the hammer and fire of the Word was applyed to your hearts, your had no sense of it, and never complained there of.

[g] Isa.63.17

[h] 2 Chr.34 27.

You must not call a heauie heart, a hard heart, you must not call

call a heart wherein is a ſenſe of an indiſpoſition to good, a hard heart, except onely incompariſon of that ſoftneſſe, which is in it ſometimes, and which it ſhall attaine unto, when it ſhall be perfectly ſanctified; in which reſpect it may be called hard. Whoſoever hath his *will* ſo wrought upon by the *Word* that it is bent to obey *GODS* will, if he know how, and if he had power, this man whatſoever hardneſſe he feeleth, his heart is ſoft, not hard. The *Apoſtle* had a heart held in, and clogged with the [i] *fleſh*, and *the Law of his members*, that it made him to thinke himſelfe *wretched*, becauſe he could not be fully delivered from it, yet wee know his heart was not an hard heart. *Chap.* 16. *Section* 6.

[i] Rom. 7. 24.

Amongſt thoſe that are ſanctified, there remaineth more hardneſſe in the heart of ſome than in others; and whatwith

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the committing of grosse sinnes, and a cursorie and slight doing of good duties, and through neglect of meanes to soften it, the same mens hearts are harder at one time then at another, of which they have cause to complaine, and for which they have cause to bee humbled; and to use all meanes to soften it; But it is false, and dangerous, hence to conclude that such are not in state of grace, because of such hardnesse in the heart; For as GODS perfectest children on earth, [k] *know but in part*, and beleeve but in part; *So their hearts are softened but in part.*

[k] 1 Cor. 13. 9.

SECT-

SECTION 7.

Removall of feares rising from doubts about falling from Grace.

THere yet remaine many, who though they be driven up into so narrow a corner, that they cannot reply to the answers given to take away their false feares and doubts; but they are inforced to yeeld, that they finde that they now are, or at least have beene, in state of grace, they now see they have beleeved, and have beene, and it may bee now are sanctified; yet, this they feare, that they either are already fallen, or shall not persevere, but shall fall away before they die.

Answ. Touching falling away from grace, first know, that of those that give their names to Christ in outward profession, there are *two* sorts.

Chap. 16. *Section* 7. First sort of Christians.

The first sort are such, who have received onely the [a] *common gifts of the Spirit*; as first, *illumination* of the mind to know the mysterie of Salvation by Christ, and truely to assent unto it.

[a] Heb. 6. 4, 5.

Secondly, Together with this knowledge, is wrought in them by the same spirit, a *lighter impression* upon the affections, which the Scripture calleth a [b] *taste* of the heavenly gift, and of the good Word of GOD, and of the powers of the world to come; By these gifts of the *Spirit*, the soules of these men are raised to an ability to doe more than nature, and meere education can helpe them unto; carrying them further then nature or art can doe, by working in them a *kinde* of spirituall change in their affections, and a *kinde* of reformation of their liues. But yet all this while they are *not ingrafted into Christ*, neither are

[b] Heb. 6. 4,

[c] deepe-

[c] *deepely rooted*, as the Corne in good ground, nor yet are *throughly changed* and renewed in the inward man; they haue at best only [d] *a forme of godlineſſe, but haue not the power thereof.*

[c] Mat. 13. 21.

[d] 2 Tim. 3. 5.

Who may fall away and how.

Now theſe men may, and oft doe *fall away*, not onely into ſome *particular* groſſe ſinnes, of which they were ſometimes after a ſort waſhed; but into a *courſe of ſinning*; falling from the very *forme of godlineſſe*, and may ſo utterly looſe thoſe gifts received, that they may turne *Papiſts*, *Anabaptiſts*, or may fall into any other *Hereſie*; and in the end become very *Apoſtates*; yet *this is not properly a falling from grace.* It is onely a falling away from the *common graces* or gifts of the *Spirit*, and from thoſe graces which they did [e] *ſeeme to haue*, and which the *Church* out of her charitie did judge them to haue; but they fall not from true ſaving grace, for they never had any

[e] Luk. 8. 18

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any. For if ever they had beene indeed [f] *incorporated into Christ Iesus*, and had beene found members of his body, and in this sense had *ever beene of us*, as the *Apostle Iohn* speaketh, then *they should never have departed from us, but should no doubt have continued with us.*

[f] 1 Ioh. 2. 19.

The second sort of Christians.

The second sort of such as have given their names to *Christ*, are *such as are indued with true justifying faith*, and saving knowledge, and are *renewed in the spirit of their minde*; whereby through the gracious and powerfull working of the sanctifying Spirit, the Word maketh *a deeper impression* upon the *will*, and the *affections*, causing them not onely to *taste*, but which is much more, to *feed and drinke deepe* of the heavenly gift; and of the good word of GOD, and of the powers of the world to come; so as to *digest* them unto the very changing and [g] *transforming* them by

[g] Rom. 12. 2.

by the renewing of their mindes, and unto the *ſanctifying of them* [b] *throughout in their whole man, both in ſpirit, ſoule, and bodie*; ſo that CHRIST *is indeed formed in them*, and they are become [k] *new creatures*, being made *partakers of the divine nature.*

Chap. 16. *Section* 7.
[b] 2 Theſ. 5. 23.
[k] 2 Cor. 5. 17. 2 Pet. 1. 4. Once & ever in ſtate of grace.

Now concerning theſe; It is not poſſible that any of them ſhould fall away, either *wholly, or for ever.*

Yet it muſt bee granted, that they may *decline and fall backe* ſo farre, as to grieve the good ſpirit of GOD, and to offend and *provoke God* very much againſt them, and to make themſelves *guiltie of eternall death.* They may fall ſo farre as to [a] *interrupt the exerciſe of their faith,* [b] *wound their Conſcience*, and may *loſe for a time the ſenſe of Gods favour*, and *may cauſe* him like a wiſe and good father, in *his juſt anger* to chide, correct, & threaten them, making them beleeve hee will turne

A truely regenerate man may fall farre backe though not quite away.
[a] Pſa. 32. 3
[b] Pſa. 51. 8. 9, to, 11.

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turne them out of doores, never to receive them into his heavenly Kingdome; untill by renewing their faith and repentance, they returne into the right way, and doe recover *GODS loving countenance* towards them againe.

That you may understand and beleeue this the better, consider what grace God giueth unto his elect, and how, and from what they may fall: also you must obserue well the difference that is betweene the sinning of the regenerate and unregenerate, together with their different condition wherein they stand, while they are in their sinnes.

What grace God giveth to his elect in their conversion, and how.

In the *first act of Conversion*, (I speake of men of yeeres, and discretion) *GOD* by his *Word* through his *holy Spirit doth infuse an habit of holinesse*, namely, an habit of *Faith*, and all other *saving graces*, this, every childe of GOD receiveth, when he receiveth

ceiveth that [l] *holy annointing of the Spirit*, that which the *Scripture* calleth the [m] *Seede remaining* in him.

Secondly, God by his gracious meanes and ordinances of the *Gospel doth increase* this habit and these graces.

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[l] 1 Ioh. 2. 20.

[m] 1 Ioh. 3. 5.

Whence it is that the Elect may decline and backslide, and how farre.

Now because every man that is truely regenerate, doth carry about with him the body of sin and corruption, and lyeth open daily unto the temptations of the world and the devill; a *truly regenerate man* may be drawne, not onely into sinnes of *ignorance*, and common frailty, but into *grosse sinnes*; whereby the light and warmth of Gods spirit may be so much chilled and darkened, that he may breake out into *presumptuous sinnes* Yea, upon his negligent use, or omission of the means of spirituall life and strength, God may justly giue him over to a fearefull declination in grace and *backe-sliding*: Yet

Chap.16. Section 7. He never falls from the first infused habite of grace.

Yet the truely regenerate fall onely from *some degrees* of holinesse, and from certaine *Acts* of holinesse; but *not from the first infused habite of holinesse*, that [a] *blessed seed* ever remaineth in him. His falling is either onely into *particular* sinnes, and into much failing in *particular* good duties, or if it be *towards* a more generall defection, yet *it is never universall*, from the *generall purpose* of well-doing, into a *generall course* of evill.

[a] 1 Ioh. 3. 9

For the regenerate man doth never so sinne, as the unregenerate man doth, although for matter their sins may be all alike, yea, sometime those of the regenerate, greater. There is great difference in their sinnes, and manner of sinning.

Difference betweene the sinning of the regenerate and unregenerate.

1. Regenerate men may sinne of ignorance, but they are not [o] *willingly and wilfully* ignorant, as are the unregenerate in some things or other.

[o] 2 Pet. 3. 5

2. Re-

2. Regenerate men may commit, not onely the *common sinnes of infirmitie*; into which, by reason of the remaines of the lusts of the flesh, they fall often, such as rash anger, discontent, doubts, feares, dulnesse, and deadnesse of heart in spirituall exercises, and inward evill thoughts and motions of all sorts; but they may also commit *grosse sinnes*, such as are an open and direct breach of GODS Commandements; yet *those are done against their generall purpose*, as *David* did, for [p] *hee had sayd hee would looke to his wayes*; and *hee had* [q] *determined to keepe Gods righteous Judgements.* Yea, many times they are done against their *particular purposes*, as * *Peters denyall* of his Master. They are not usually plotted, or thought on before, but [r] *fallen into by occasion*, or are *haled and enforced* thereunto by the violent corruption of the affections, or sensuall appe-

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[p] Psa. 39. 1

[q] Psal. 119. 106.

* Mat. 26. 35.

[r] 2 Sam. 11 2.

[s] Gal. 6. 1.

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appetites. Moreover, they doe not make a *trade and custome* of sinne: These kindes of sinnes *doe not passe them any long time unobserved:* but are seene, bewayled, confessed to GOD, and prayed against; and are burthenous and irkesome to them, making them to thinke worse of themselves, and to become base in their own eyes because of them. But it is directly otherwise, usually with the [t] *unregenerate* in all these particulars.

[t] Gen. 27. 41. Micah 2. 1.

3. The regenerate may not onely commit sinnes *grosse for matter*, but *presumptuous for manner*, namely, they may commit them not onely against knowledge, but with a *premeditated deliberation* and determination of will, as *David* did in the [a] *murther of Uriah*. But it is *seldome*, that a childe of God doth commit *presumptuous sinnes*: His generall determination and [b] *Prayer* is against them. It is with much

[a] 2 Sam. 11 8. unto 25.

[b] Ps. 19. 13.

much ſtrife, & *reluctation* of wil, and with *little delight*, and content in compariſon. Hee never ſins preſumptuouſly, but when he is drawne thereunto, or *forced thereupon by ſome over-ſtrong corruption and violent temptation for the time*, as *David* was, being over-eagerly bent to hide his ſinne, and to ſave his credit: For [c] *if hee could by any meanes have gotten Vriah home to his wife*, hee would never have cauſed him to be ſlaine. And although *preſumptuous ſinnes* caſt him into a deadneſſe and benummednes of heart and ſpirit, *in which he may lye for a time* [d] *ſpeechleſſe, and prayerleſſe, as it was with David*; yet he feeleth that all is not well with him, untill he have againe made his peace with God. And when hee hath the miniſtery of Gods powerfull word, to make him plainly ſee his ſinne, then he will [e] *humble* himſelfe and reforme it. The unregenerate nothing ſo.

Laſtly,

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[c] 2 Sam. 11. 8, 9, 10, 11. 12.

[d] Pſ. 32. 3, 4.

[e] 2 Sam. 12. 13. Pſal. 51.

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4. Lastly, a regenerate man may fall one degree further, namely, *Hee may so lose his first love*, that he may (though I cannot say fall into utter Apostasie) yet decline from good, very far, even to a coldnesse and remissenesse in good duties, even in the exercises of Religion, if not to an *utter omission* for a time. The life and vigor of his graces may suffer *sensible Eclipses*, and decay.

[f] 2 Chr. 15. 17. [f] *Asa, a good King*, yet went apace this way, as appeareth by

[g] 2 Chr. 16. 10, 12 his [g] *imprisoning* the good Prophet, and in oppressing the people in his *latter dayes*, and in trusting to the *Physicians*, and not

[h] 2 Sam. 12. 24. seeking to *God* to be cured of his disease. And [h] *Salomon the truly beloved of GOD in his youth*, went further backe, giving himselfe to all manner of [l] *vanities*,

Neh. 13. 26. [l] Eccles. 2. and in his *old age* did so dote upon his many wives, that hee fell

[m] 1 Kin. 11. 3. 10. 11. to *Idolatry*, or at least became accessorie, by building them [m] *Idoll Temples*

Temples, and *accompanying them to Idolatrous ſervices*, in ſo much that it is ſayd, they *turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his Father.* Yet there is a wide difference betweene theſe *backe-ſlidings*, and the *Apoſtacies* of men unregenerate. For theſe doe not *approve* nor *applaud* themſelves in thoſe evil courſes, into which they are back-ſliden when (out of the heat of temptation) they doe thinke of them, neither have the regenerate *full content in them*, but finde vanitie, and vexation in them, as *Salomon* did, even in the dayes of his vanitie. They doe not in this their declined eſtate, *hate the good generally*, which once they *loved*, but looke backe upon it with approbation; and their *heart* ſecretly inclineth unto a *liking of it*, and *of them that are, as they once were*; ſo that in the midſt of their

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their bad estate, they have a *mind to returne*, but that they are yet so hampered, and entangled with the snares of sinne, that they cannot get out. Lastly, *they* in *Gods* good time, by his grace, *doe breake forth out of the Eclipse of grace*, by the light whereof they see their nakednesse and folly, and are ashamed of their backsliding and revolting; and they againe *doe their first workes*. And with much adoe, recover their wonted joyes & comforts, though it may be never with that life, lustre, and beautie, as in former times, and that as a just correction of their sinne, that they may be kept humble, and bee made to looke better to their standing all the dayes of their life by it. It is not so with hypocriticall professours, who never were truely regenerate; but quite contrary, as you may observe in the *Apostacies* of [b] *Saul* and of [c] King *Ioash*, and *Simon Magus*, & others.

[b] 1 Sam. 28 3, 6, 7, &c.
[c] 2 Chr. 24. 11, 18, to 23.

These

Chap. 16. *Section* 7. Grounds of differences betweene the falls of men truely sanctified, and others.

These differences rise hence, because that the *common graces* of the unregenerate are but as *flashes of lightening*, or as the fading light of Meteors, which blaze but for a while; and are like the water of *Land-floods*, which, because they have *no spring* to feed them, runne not long, and in time may quite bee dryed up.

But the *saving graces* of the regenerate, receive their light, warmth and life, from the *Sunne of righteousnesse*, therefore can never be totally or finally *Eclipsed*. And they doe rise from that *Well* and [d] *Spring* of living water which cannot be drawne dry, or so dammed up, or stopt, but that it will runne more, or lesse, unto eternall life.

[d] Ioh. 4. 14. The condition of the true Christian, differs frō that of the formall Christian, in respect of Gods purpose and love.

As the regenerate man doth not sinne in such sort as the unregenerate, *with all his heart*, so neither is hee when he hath sinned, in the same state and condition,

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tion, which the unregenerate is in. Hee is in the *Condition of a Sonne*, who notwithstanding his

[e] Ioh. 8. 35. failings, [e] *abideth in the house for ever*; but not as the other, who, being *no sonne*, but *a servant*, is for his misdemeanor turned out, and *abideth not in the house for ever.*

Although the regenerate as well as the unregenerate doe draw upon themselves, by their sinnes, the *simple guilt of eternall death*, yet this *guilt is not accounted*, neither doth it *redound to the person of the truely regenerate*, as it doth to the other; because *Christ Iesus* hath so satisfied, and

[f] Ioh. 17. 9. 15. 20. doth make [f] *intercession for his owne*, that his death is made effectuall for them, but not for the other. Their *Iustification* and *Adoption by Christ remain unaltered* although many benefits flowing from thence, are, for a while, justly *suspended*, they remaine *children* still, though under their

Fa-

Fathers anger; as * *Absolom* remained a *sonne* uncast off, not dis-inherited by *David*, when yet his Father would not let him come into his presence. This *spirituall leprosie of sinne*, into which Gods Children fall, may cause them to be suspended from the use and *comfortable possession* of the Kingdome of God, and from the enjoyment of the *priviledges* thereof, untill they bee *cleansed* of their sinne by renewed faith and repentance. Yet, as the § *Leper in the Law*, had still *right* to his house and goods, albeit he was shut out of the Citie for his Leprosie; so *the truly regenerate never loose their right to the Kingdome of Heaven* by their sinnes. For every true member of Christ is knit unto Christ by such *everlasting bonds*, whether we respect the *relative union of Christ* with his members by faith to *Justification*, which after it is once made by the *Spirit of Adoption*,

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* 2 Sam. 14 24

§ Lev. 13. 46. 2 Chor. 26 21.

Rom. 8. 15 16, 17, 35.

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tion, admitteth of no breach or alteration by any meanes: or whether we respect the *reall union* of the *Spirit*, whence floweth *Sanctification*, which though it may suffer decay, and admitteth of some alteration of degrees, being not so strong at one time, as at another, yet can never quite be broken off, as hath beene proved; these bands, I say, are so strong, and lasting, that all the powers of sinne, Satan, and Hell it selfe [h] *cannot sever* the weakest true member *from Christ*, or *from his loue*, or *from Gods loue towards him in Christ*.

1 Ioh. 2. 27
2 Ioh. 3. 9.

[h] Rom 8. 33. unto the end.

Whence it is that a true Convert cannot fall quite from grace.

This strength of grace, that keepeth men from falling totally or finally from CHRIST, doth not depend upon the *strength* or *will* of him that *standeth*, but on the [i] *Election*, and *determination* of him that *calleth*.

[i] Rom. 9. 11.

Quest. And whereas it may be demanded, why a man being at his

his higheſt degree of holineſſe, that ever he attained, at which time he had moſt ſtrength, did yet fall backe more than halfe, way, may not as well, or rather fall quite away?

Anſw. I anſwer, It is not in reſpect of the nature *of inherent holineſſe* in him; for [k] *Adam had holineſſe in perfection,* yet *fell* quite from it. There is nothing in the nature of this grace and holineſſe, excepting onely in the root whence it ſpringeth, but that a man may now alſo fall wholly from it. But it is becauſe *grace is now ſetled in man upon better termes.* For the *little ſtrength* we receive in regeneration, is (in point of perſeverance) ſtronger than the *great ſtrength* which the firſt *Adam* received in his Creation. *Adam* was perfectly, but *changeably* holy, Gods children in regeneration are made imperfectly, but [m] *unchangeably* holy. This ſtabilitie of grace now conſiſteth in this, for

[k] Gen. 1. 27.

[l] Gen. 3.

[m] Iere. 32. 40

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that all that by faith, and by the holy Spirit are ingrafted and incorporated into *Christ the second Adam*, haue the spring and root of their grace founded [n] *in him*; and *not in themselues*, as the first *Adam* had. They are [n] *stablished* with their brethren *in Christ*. Wherefore, all that are actuall members of Christ cannot fall from grace *altogether*; *For as* [o] *Christ dyed to sinne once, and being raised from the dead dyeth no more*; so euery true member of Christ, having part with him in the first resurrection, *dye no more but liue for euer with Christ*. For all that are once begotten againe unto a liuely faith, and hope, by the resurrection of Iesus Christ from the dead, to an inheritance incorruptible, [p] *are kept, not by their owne power* unto *Salvation*, but *by the power of God through faith in Christ Iesus*.

[n] 2 Cor. 1. 21, 22. Eph. 1. 4.

[o] Rom. 6. 5. unto 12.

[p] 1 Pet. 1. 3 4, 5.

Now, that a man effectually called, can never fall wholly, or for

for ever from ſtate of grace, I in few words reaſon thus. If Gods [d] *Counſell*, on which mans Salvation is founded *be ſure* and *unchangeable*, and if his [e] *calling be without repentance.*

If Gods loue be unchangeable and altereth not, but [f] *whom Ged once loveth* actually, *him he loveth to the end.*

If [g] *Chriſts office* of Prophet, Prieſt, and King, in his teaching, ſatisfying, and making interceſſion for, and in his governing his people, be after the order of *Melchiſedeck, unchangeable and everlaſting*, he everliving to make interceſſion for them: and [h] *if his undertaking* in all theſe reſpects with his Father, not to loſe any whom he giveth him, cannot be fruſtrate:

If the [i] *Seale and earneſt of the Spirit be a conſtant Seale*, which cannot be razed; but *ſealeth* all in whom it dwelleth *unto the day of Redemption.*

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[d] 2 Tim. 2. 19

[e] Rom. 11. 19.

[f] Iob. 13. 1

[g] Heb. 7. 24 25

Heb. 7. 21.

[h] Ioh. 6. 39. Luk. 22. 32 Ioh. 17. 15.

[i] Eph. 1. 13 14

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[k] 1 Pet.1. 23,25

If the [k] *Word of truth* wherewith the regenerate are begotten, be an *immortall seed* which when once it hath taken a conception, and hath taken roote, doth *liue for ever.*

Ier.32.40.

If *God be constant and faithfull in his promise*, and *omnipotent in his power*, to make good this his word and promise, saying, *I will make an everlasting Covenant with them, that I will not turne away from my people and children, to doe them good, but I will put my feare in their hearts, that they shall no depart from me.*

Then from all, and from each of these propositions, I conclude, that *a man once indeede a member of Christ, and indeede in state of grace, shall never totally or finally fall away.*

The patrons of the doctrine of falling from grace, when they cannot answer the invincible arguments which are brought to proue the certaintie of a mans stan-

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ſtanding in ſtate of Salvation; they make a loud cry in caſting in certaine *popular objections*, ſuch as are very apt to take with *ſimple*, and *unſtable* people.

Objection for falling from grace anſwered.

They firſt come with *ſuppoſitions*, and aske this and like queſtions: If *David* and *Peter* had dyed in the act of their groſſe ſinnes, whether ſhould they haue beene ſaved or no?

I anſwer, we haue an *Engliſh Proverbe*, What if the skie fall? *Propoſitions* are but weakely grounded on *meere ſuppoſitions*. I aske them *why did they not dye in the act of their ſinne?* Well, ſay they had dyed in the *act* of their ſinne, they could not dye in their *impenitencie*, they in an inſtant might returne to God, and relye on Chriſt, or at leaſt, if ſudden death had ſurpriſed them, their generall repentance and faith in Chriſt which they had before their fall ſhould haue ſtood them in ſtead. For their

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Iustification and *Adoption* was no whit impayred, though their *Sanctification* was somewhat diminished. But we must beleeue Gods promise, and the issue will be this (though wee cannot alwayes tell how) that [1] *God will so guide his Children with his Counsell, that afterward he will receiue them to Glory.*

[1] Psal.73. 24

Secondly, they obiect violently, seeming to stand much for *God* and *godlinesse*, that this doctrine of not falling wholly from God, and of certaintie of Salvation, after a man is once in state of Grace, *is a doctrine of licentiousnesse, and carnall libertie*, causing men to be negligent in the use of meanes of grace, and careless of their standing; For when they once know they shall not be damned, they will liue as they list; say they.

First, I *appeale to ancient and daily experience*, both in Ministers and people. For those who haue

haue beene *most assured* of Gods fauour, & of their salvation, haue beene and are more frequent in preaching, more diligent in hearing, and haue used all good meanes of salvation more conscionably and more constantly than those of the other opinion, and haue beene *most holy* and most strict in their liues. But the doctrin of these that teach falling away totally & finally from grace, they being the enhansers of free-will, on which all the fabrick of their building hangeth, is rather a doctrine opening a gap to licentiousnesse. For they conceiving that they may convert if they will, cannot but thinke that they are not so unwise, but that they will, and shall convert before they dye, therefore take libertie to liue as they list in the meane time. *Chap. 16. Section 7.*

Secondly, the *Scriptures*, the *ingenuitie of saving Faith*, and all *sound judgement* doe reason Rom. 6. 2. &c.

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quite contrary. For the *certaintie of the end* doth not hinder, but incite and encourage men, in *the vse of all good meanes* which conduce vnto that end. *Christ* knew certainly that he should attaine his end of Mediatorship, *viz.* the salvation of mens soules, and that of the *Gentiles*, as well as of the *Iewes*, this was no cause, why he might be slacke in the meanes, but *God* saith notwithstanding to our Saviour, [m] *Aske of me, and I will giue thee the Heathen for thine inheritance.* Was there ever any more earnest in prayer, or more longing to finish his worke, than our [n] *blessed Saviour*, although he was *infallibly certaine* that he should saue and glorifie man, & that God wou'd glorifie him? When [o] *Daniel knew certainly* the time of deliverance out of Captivity, he was not hereby carnally *secure, and slacke in the vse of all good meanes to speed and hasten it*; but beta-

[m] Psal. 2. 8.

[n] Ioh. 17. 1.

[o] Dan. 9. 1.

keth

keth himselfe to fasting & prayers, that Gods people might be delivered. Because God had assured *David* that he would build him an house, *therefore* (saith he) [p] *thy servant hath found in his heart to pray*, viz. that thou wouldst establish it. What child is there that hath any ingenuitie or goodnesse of nature in him will sleight and neglect to please his Father, because he hath *assured* him of a large inheritance, or because his inheritance is entayled upon him?

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[p] 2 Sam. 7. 27.

Moreover, the *greater certaintie* any man hath that his sinnes are pardoned, and that hee (through *Gods* grace) now is, and shall abide, in *state of Salvation*, the more he will apprehend the *unspeakeable love of GOD* to him in *Christ Iesus*, which will cause the same man to [a] *love much* which much love of him to *Christ*, will cause him [b] not to live as he list, but *to keepe the Commande-*

[a] Luk. 7. 47.

[b] Joh. 14. 15.

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mandements: and (as the *Apostle* saith) even [c] *constraine him*, and will cause that his *Commandements* shall not be [d] *grievous*, but delightsome to him.

[c] 2 Cor. 5. 14

[d] 1 Ioh. 5. 3

But doe these objecters thinke thus, and doe they inferre this in earnest? Doe they thinke, that themselues are or were at any time in state of grace? *If yea*, I hope they will not say, they are or were made more dissolute and more sinfull by it; *If no*, then it is no marvell that they make these inferences. For it hath ever beene the manner of such as were *without grace*, and not indeed in state of grace, *to wrest and pervert the doctrines of grace*, making them to be unto them Licences, and [q] *occasions of wantonnesse and licentiousnesse*. As thus. If *where sinne abounded, grace abounded much more*; then say they [r] *Let us sinne that grace may abound*. And if we are *not under the Law but under grace*, then

[q] Iude 4. Rom. 5. 21

[r] Rom. 6. 1 15.

then *let us ſinne, becauſe We are not under the Law, but under grace.* *Chap.16. Section 7.*

But as any man hath truth of grace, the more he knoweth it, the more he reaſoneth, otherwiſe *Ezra* having not onely a hope, but was in poſſeſſion of that which God had promiſed; He doth not ſay, now we may liue as we liſt, but ſaith [f]*ſhould we againe breake thy Commandements?* An honeſt heart maketh the ſame inference from ſpirituall deliuerances. The *Scripture* from abundance of Gods grace, and from the *certaintie* of it, doth reaſon for grace and for obedience, [t]*How ſhall wee that are dead to ſinne, liue yet therein?* And in another place the Apoſtle *Iohn* ſaith, *We know that We are the Children of God*, &c. but what is the inference? Is it we may now ſinne, and liue as we liſt, becauſe we know that when *Chriſt* ſhall appeare, we ſhall be like him? *No*, the

[f] Ezr.9.13 14

[t] Rom.6.2

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the holy *Apostle* inferreth this, [u] *Hee that hath this hope, purgeth himselfe as he is pure.*

Section 8.

A removal of sundry doubts in particular, about falling from Grace.

Feares of falling away quite, because men doubt they haue onely a forme of godlinesse Removed.

NOtwithstanding all that hath beene said, touching *certaintie of perseverance in grace*, after that a man is indeed in state of grace; many will doubt, they shall fall away, for they feare that all their Religion hath beene but in *Hypocrisie*, and in forme onely, but *not in power*; now such may fall away, as hath beene said.

If it were true, that all which you haue done were in *Hypocrisie*, then untill you *repent* of your

your Hypocriſie, and *be upright*, you may juſtly feare as much; yet you muſt not deſperately concludе, that you ſhall fall away from your profeſſion; but be you quickned and ſtirred up by this to are to *abandon Hypocriſie*, and to *ſerue the LORD in ſinceritie*; and hereby *make your calling and election ſure*, that you may not fall, and then you haue Gods word for it, that [a] *you ſhall not fall.* *Chap. 16. Section 8.*

[a] Pſa. 15. 1. 2, 5.

Many thinke that they are Hypocrites, which yet are ſincere; wherefore try whether you be an Hypocrite or upright by the ſignes of uprightneſſe before delivered, Chapter 12. Sect. 1.

Onely, for the preſent, note this; When was it knowne, that an Hypocrite did ſo ſee his hypocriſie, as to haue it a burthen to him, and to be weary of it, and to confeſſe it, and bewaile it, & to aske forgiveneſſe there- *Note.*

of

Chap. 16. Section 8. of heartily of God; and aboue all things to labour to be upright? If you finde your selues thus disposed *against Hypocrisie* and *for uprightnesse*, although I would haue you humbled for the remainder of hypocrisie, which you feele to be in you, yet chiefly I would haue you to be thankfull to God, and to take comfort in this that you feele it, & dislike it: thanke God therefore for your uprightnes, comfort your selues in it, and cherish and nourish it in you, and feare not.

Moreover, consider this, How can it justly bee conceiued that hee should be an *Hypocrite*, that from an *inward principle*, from the inward motions of his owne heart, shall with a *setled and deliberate will*, out of loue to *God* and goodnesse chiefly, and out of hatred to sin, *resolue*, to his power, to abstaine from all sinne, and to doe whatsoever he shall know to be his duty

duty, and withall *prayeth* heartily unto God for grace to that end, *truely endevouring* the same, having a carefull eye, not onely to the matter of what he doth, but to the manner and *truth* of it, being truely grieved when he faileth in either? You being such a one, how dare you at once offer wrong to your selfe, and to *Gods* grace in you, by judging your selfe to be an *Hypocrite?* *Chap.* 16. *Section* 8.

Others object, that they are alreadie fallen farre backe from what they were; They doe not feele so much zeale and fervencie of affection to goodnesse, nor against wickednesse; nor yet doe they now feele those comforts and cleare apprehensions of GODS favour towards them, as they did in their first Conversion, Doubts, through being alreadie fallen backe, removed.

It may be that you are fallen backe, and haue *lost your first loue* whence all which you haue objected will follow; but may it not *Answ.*

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not befall a *particular* childe of GOD to haue loſt his firſt loue, as well as a [b] *whole Church*, the *Church of Epheſus*? You could not for that conclude, that *Epheſus* was no Church, neither can you hence conclude, that you are none of Gods children, or that you ſhall not hold out unto the end. But if it be ſo, be willing to ſee your ſinne, and to be humbled and repent heartly of it; follow the Counſell of *Chriſt* [c] *Remember whence you are fallen, repent, and doe your firſt workes*, (and certainely [*] *Gods childe* ſhall haue grace to repent) then you [d] *enduring to the end ſhall not bee hurt of the ſecond death*, notwithſtanding that ſinne of yours in loſing your firſt loue.

[b] Rev. 2.4.

[c] Rev. 2.5.

[*] Pſal. 73. 24. Pſa. 89. 30 32.

[d] Rev. 2.11

Reaſons why many think they haue leſſe grace now than at firſt, but miſtake.

But it may, and it oft doth happen, that a true childe of God doth in his own feeling thinke he hath leſſe grace now, than at firſt, when yet it is not ſo; The reaſons of his miſtake may be theſe.

At

At the first, a truely regenerate man doth not see so much *as afterward* he doth. At first you had indeed the light of the Sunne, but as at the first spring and dawning of the day, whereby you saw your greater enormities, and reformed many things, yea (as you thought) all: but now since, the Sunne being risen higher towards the perfect day, shining more clearely, it commeth to passe, that in these beames of the Sunne (as when it shineth into an house) you may see many motes, and very many things amisse in your heart and life, which were not discovered, nor discerned before; you must not say you had lesse sinne then, because you saw it not, or more sinne now, because you see more. For as the eye of your minde seeth every day more clearely, and as your hearts grow every day more holy; so will sin appeare unto you every day

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day more and more, for your constant humiliation, and daily reformation. For a *Christian*, if he goe not backward, seeth in his latter time more clearely a far off, what is yet before him to be done, and with what an high degree of affection he ought to serue God, & to what an height of perfection he ought to raise his thoughts in his holy ayme, which in the infancie of his Christianitie he could not see; Hence his errour; Even as it is usuall for a *novice in the Universitie*, when he had read over a few *Systemes*, and *Epitomes* of the *Arts*, to conceit better of himselfe for *Scholarship*, then when he hath more profound knowledge in those *Arts afterwards*, for then he seeth knottie difficulties, which his weake knowledge, being not able to pry into, passed over with presumption of knowing all.

Secondly, Good desires and free-

feelings of comforts are *ſudden, ſtrange,* and *new* at firſt, which ſuddenneſſe, ſtrangeneſſe, and newneſſe of change out of ſtate of corruption and death, into the ſtate of grace & life, is more ſenſible, and leaveth behinde it a deeper impreſſion, than can poſſibly be made after ſuch time that a man is accuſtomed to it: or that can be added by the increaſe of the ſame grace. A man that commeth out of a cloſe, darke, and ſtinking *Dungeon,* is more ſenſible of the benefit of a ſweet ayre of light, and libertie the *firſt weeke,* than he is *ſeven yeares after* he hath enjoyed all theſe to the full. Let a meane man be raiſed ſuddenly, and undeſervedly unto the eſtate and glory of a *King,* he will be more feeling of the change, and will be more taken and exalted in his conceit with the glory of his ſtate for the *firſt weeke* or moneth, than at *ten yeares end,* when he is accuſtomed to

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to the heart and state of a *King*, yea more, than if at ten yeares end, he happen to haue the *accession of another Kingdome* unto him, and though double power and glory be conferred on him.

Thirdly, GOD for speciall causes doth tender his *Scholars*, when they first enter into *Christs Schoole*; In like manner doth he *dandle* and deale with his *Babes* in Christ, before they can goe alone.

Doe not wise *Schoole masters* (the better to enter and encourage their young and fearefull *Scholars*) shew more outward expressions of affection & kindnesse towards them, and forbeareth to exercise Schoole-discipline on them, the *first weeke* that they come to Schoole, yea, it may be, shew more countenance and familiaritie towards them their first weeke, then ever after, untill the time that they

they ſend them to the Vniverſi-
tie? And hath not a *young childe* more attendance, and fewer falls in his, or her *infancie*, while it is carried in the armes, or led in the hands of his father or mother, then when it goeth alone? But when it goeth alone, it receiveth many a fall, and many a knocke; yet this doth not argue *leſſe love* in the parents, or *leſſe ſtrength* in the child now, then when it was but one or two yeares old. *Chap. 16. Section 8.*

Fourth, Albeit Gods trees [e] *planted in his Courts*, alwayes ſhould, and uſually doe, in their age, beare more and better fruit, than they did or could doe in their youth; yet theſe, through a falſe apprehenſion of things, may judge themſelves to be more barren in their age, than they were in their youth. It may be, you feele not in you that vigour, heat, and abilitie to performe good duties now in *age*, as you did in your *younger dayes*; But may

[e] Pſal. 92. 14

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may not this arise from *naturall defects*, as from want of memorie, want of quickneſſe of wit, and from want of naturall heate and vigour of your ſpirits, all which are excellent *hand-maids* to grace. You may obſerue this in thoſe elder people, that ſtudie to approue themſelues to God untill their age, and in their age, they haue theſe naturall defects recompenced with other better and more laſting fruit, as with *more ſtaydneſſe*, and *ſoundneſſe of Iudgement*, more *humilitie*, more *patience*, and more * *experience*, wherewith their gray hayres are crowned, they continuing in the way of righteouſneſſe; Looke for theſe, and looke to approue your ſelues in theſe in your age, and theſe will proue more beneficiall to you, than your freſh feelings, and your ſenſibly-felt zeale in your younger times.

*Ioh. 2. 12 13

Pro. 16. 31

There are yet others (it may be the ſame) when they obſerue that

that many who are of longer, ſtanding than themſelues, who haue had much more knowledge, and haue made a further progreſſe in the practice of godlineſſe than they, are yet fallen fearefully into ſome groſſe ſinne, or ſinnes; yea, ſome of them are departed from the faith, and haue embraced with [f] *Demas* this preſent World, either in the luſt of the fleſh the luſt of the eye, or pride of life; They are ſome of them fallen to *Popery*, or to ſome other *falſe Religion*; Wherefore they feare that they ſhall fall away alſo, and that their hearts will deceiue them in the end.

That the falls of others ſhould make all that doe ſtand [g] *to take heed leſt they fall*, is according to the expreſſe will of *God*. It is an high point of wiſedome for you to obſerue and doe it. Likewiſe to feare, ſo much as to quicken you to watchfulneſſe and prayer, is an holy and commen-

Chap. 16. *Section* 8. Feares of falling quite away becauſe others are already fallen, removed.

[f] 2 Tim. 4. 10

Anſwe

[g] 1 Cor. 10. 12.

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dable feare: But to feare your *totall or finall falling away*, onely becauſe ſome that haue made profeſſion of the ſame Religion are fallen, is without ground.

For it may be, thoſe which you ſee to be fallen away, never had any other than *a forme of godlineſſe*, and never had more than the common graces & gifts of the *Spirit*. For if they be quite fallen from the faith, it is becauſe [h] *they were never ſoundly of the faith*. Moreover, grant that ſome of them which are fallen had ſaving grace; may they not with [i] *David* and [k] *Salomon* recover their fals? This you ſhould hope and pray for, rather than by occaſion of their falls, to trouble your ſelfe with falſe and fruitleſſe feare.

[h] 1 Ioh. 2. 19

[i] Pſal. 51.
[k] Eccleſiaſt.

Feares of falling away in time of perſecution removed.

Laſt of all, ſome yet feare that if perſecution ſhould come becauſe of the Word and the Religion which they doe profeſſe, that they ſhould never hold

hold out, but ſhould fall away.

Doe you thus feare? Then buckle cloſe unto you the [1] *compleat armour with the girdle of ſinceritie*, exercie your ſelues before-hand at your ſpirituall weapons; make and keepe your peace with GOD, under whom at ſuch times you muſt ſhelter your ſelues, and by whoſe power it is that you muſt ſtand in that evill day. But know, that a child of GOD need not feare perſecution with ſuch diſcouragefull and ſuch deſperate feare, neither ſhould you; for this will but giue advantage to your enemies of all ſorts, and will make your hands feeble, & your hearts faint Rayſe up your ſpirits, and chaſe away your feare thus. Conſider the *goodneſſe of your cauſe*. Conſider the *wiſedome*, *valour*, and *proweſſe* of him that hath already redeemed you with his bloud, who hath already ledcaptivitie captiue, who is your *Champion*, and

Chap. 16. *Section* 8. *Anſw.*

[1] Epheſ. 6. 11. 13, 14.

How to be kept from daſtardly feare in time of perſecution

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and hath engaged himselfe for you; not to leave you, untill hee hath brought you to glory; I meane *Christ Iesus*, who is *Lord of hoasts*, under whose Banner you fight in your whole *Christian warfare*. Consider likewise, the *faithfulnesse of Gods promise*, made to all his Children concerning his presence, and helpe in time of persecution, commanding them not to *take thought* thereabout, having promised to giue them a [m] *mouth and wisedome, which all their adversaries shall not be able to resist*. And suppose that you haue, or at least feele that you haue but a little strength, yet consider (if it be cherished & thankfully acknowledged) what this will doe; it will cause you *to keepe* * *Gods word*, and that *you shall not deny Christs name*: and it hath a promise of being *kept from the houre of temptation that shall come upon all the world, to try them that dwell upon*

[m] Luke 21 14,15.

*Rev.3,8. 10.

upon the earth, you ſhall be kept at leaſt from the hurt of the temptation. Conſider laſt of all, the bleſſed *experience*, which the *holy Martyrs* haue had of GODS loue and helpe (according to his promiſe) in their greateſt perſecutions, and *fierie tryals*. Obſerue the wiſedome and courage of thoſe who in their owne nature were but ſimple and fearefull. Reade the *Booke of Martyrs* next unto the *Scriptures* for this purpoſe, and through GODS grace, though you were naturally as fearefull as *Hares*, you, when you ſhall be called to it, ſhall be as couragious as *Lyons*. *Chap.* 16 *Section* 8.

It is not hard for you to know now, whether you ſhal be able in time of perſecution to ſtand faſt and not fall away. If you now in the *peace of the Goſpell* can *deny your ſelues in your luſtes*, in loue to God, and for *Conſcience ſake* towards him, and can rather How to know in time of peace to hold out ſuch perſecution.

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part with them, than with the sincere following of CHRIST, then you shall be able, and you will *deny your selues in the matter of your life*, if you be put to it in time of persecution, rather then deny CHRIST. For this first is as difficult as the latter; and the same loue to GOD, and Conscience of dutie which doth now uphold you, and beare you through the one, will then rather uphold, and beare you thorow the other. For in times of triall ad suffering for his name. you may looke for his more speciall assistance.

Wherefore I doe wish all that are troubled with false feares, to rest satisfied in these answers to their doubts, and I would haue them giue over calling their *Election*, *Gods loue*, their *Iustification*, their *Sanctification*, or their final *perseverance*, into question: but rather fill your selues with hope and assurance of GODS fa-

favour, (I ſpeake ſtill to burdned Conſciences) comforting your ſelues therein, abounding in *thankeſgiving* to *GOD* for what you haue, rather than *repining* in your ſelues for what you want. *Chap.* 16 *Section* 8.

Yet I know there are ſome (as if they were made all of doubting) will obiect, my heart is deceitfull, I doubt all *is not*, I doubt all *will not* be well with me. Doubts taken from deceitfulneſſe of heart, removed.

If your heart be *deceitfull*, Why then doe you beleeue it, when it caſteth in theſe doubts? And why doe you truſt to it more than unto the evidence of the Word, and Iudgement of Gods faithfull Miniſters, who by the Word giue moſt ſatisfying reſolutions to your doubts? which alſo doth miniſter unto you matter of aſſured hope and comfort. *Anſw.*

Another will ſay, I doe even faint in my troubles, and in my Doubts from preſent fainting removed.

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feares, and I am ready to giue ouer all, what shall I doe? What would you haue me to doe?

Answ.

Your case is not singular, many other haue beene, and are in this case; It is no otherwise with you, than it was with the *Psalmist* and *Ionah*; Doe as they in that their fainting did: First, giue not over, but *remember God, call upon him, giue him no rest.* Secondly, *trust on him, and* * *waite untill you haue comfort:* That holy man of God sayd, ª *My flesh and my heart faileth, but GOD is the strength of my heart, and my portion for ever.* Likewise • *Ionah, I said I am cast out of thy sight, yet I will looke againe toward thine holy Temple.* And againe, *when my soule fainted within mee, I remembred the Lord, and my prayer came up unto thee, into thine holy Temple,* that is, as if he had sayd unto *God, I prayed unto thee in the name of Christ, and thou didst heare me.* When you walke in

* Psal. 27. 23, 24.
ª Psal. 73. 26
*Iona 2.4. 7.

in the darkeneſſe of affliction, and inward diſcomfort, *He, to whom God gaue the tongue of the learned, to ſpeake a word in due ſeaſon to him that is wearie*, giveth you counſell, (and whoſe will you in this ſtate of yours follow, if not his) his counſell is this ſaying, P *Who is among you that feare the Lord, and obey the voyce of his ſeruant, that walketh in darkeneſſe and no light? Let him truſt in the name of the Lord, and ſtay upon his God.* Marke it, He that feareth and obeyeth, yet may be in darkeneſſe and haue no light; what darkeneſſe is this but that ſpoken of, verſ. 4. *viz.* an afflicted weary ſoule, without light of comfort? And men, thus diſtreſſed, muſt truſt in the Lord, and ſtay on their God.

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P Iſa. 50. 4. 10

Pſa. 27. 23 24

Yet theſe poore ſoules (who whether they ſhould be ſharply reproved, or pitied more, is hard to ſay; I am ſure they deſerue both) will yet obiect ſtrongly.

Reply. We do not our part, therefore God is not tied to his.

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It is true, *that they feare God and obey him may trust in the Lord, and stay upon God.* And he hath made most rich promises to them that know him, that doe feare and obey him. See, *here is promise with condition* (saith one) *I must feare the Lord,* I must *obey him.* I know God will doe his part, if I could doe mine, but *these I doe not,* what warrant then, or ground haue I to looke for comfort, or any thing at Gods hand, for his promises belong not to me?

Answ.

I know well that with this doubt the *Devill* doth much perplexe the afflicted soules of many of *Gods deareſt children,* and by it keepeth off, all the remedies which *Gods Word* can afford, so that they cannot fasten and doe them good. For the *propositions* of the Word, are easily assented unto; but all the matter lyeth in the *application* of them to the wound: It is still put off with

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withthis, That is true which you ſay, *but it belongeth not to me*, for *I doe not fulfill the condition* required on my part.

Wherefore that I may, by Gods helpe, fully ſatisfie this doubt, and may quite remoue this ſcruple of ſcruples; It muſt be carefully obſerved, that God maketh *ſome promiſe with condition*: And that he maketh *ſome abſolute promiſes* without any condition on mans part. Would you know, what promiſes onely are made with condition to be fulfilled on mans part, and what promiſes are abſolute?

What promiſes God maketh with condition, what not.

Know that many promiſes in the *Word*, doe *conceerne the end of a mans faith*, which is *Salvation* it ſelfe, and the *recompence and reward of Well-doing*, whether corporall or ſpirituall, whether it be temporall or eternall. Theſe are made with *Condition*, namely, to all thoſe, and onely to thoſe that *beleeve*, in the name of *God*; and

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and that doe *loue*, *feare*, and *obey him*. But he promiseth to giue *grace*, whereby men shall *beleeue* in him, *feare* him, *loue* him, and *obey* him, without condition; but he promiseth *glory* with condition. For it doth not stand with the wisedome and holinesse of God, to bestow heaven, and his good blessings upon any, untill they be thus qualified and made meete to receiue them.

Note.

Know therefore, and obserue it diligently, that there are many promises in the Word, which *concerne GODS free giving the said graces of feare and obedience, required as meanes to obtaine the former promises of good things*, even *an abilitie to performe the condition in the fore-mentioned promises*; I meane not such a power as that they may fulfill the conditions if they will, or if they will not they may choose. But God hath made absolute promises to giue men power actually to *will and*

to

to doe the things required in the conditionall promiſes, in ſuch ſort that he will accept both *Will and deed*, and in ſome caſes the *will* for the *deed*; ſo that he will not faile to fulfil thoſe his conditionall promiſes of ſalvation, &c. *Chap.* 16. *Section* 8. Heb. 10. Phil. 2. 12.

That you may underſtand me fully, I will inſtance in ſome of the chiefe promiſes in this kinde made to every member of Chriſt without exception. ¶ *This is the Covenant that I will make with the houſe of Iſrael*, (that is, with the whole Church, the whole Iſrael of God, as appeareth, *Heb.* 8. 10. *a new Covenant, and I will put my law into their inward parts, and write them in their hearts, and I will be their God, and they ſhall be my people.* He doth not ſay, I will be their *God, if they will be my people*, but ſaith abſolutely, *they ſhall be my people.* Which that they might be, both there and elſewhere, he hath ſayd abſolutely with- ¶ Ier. 31. 33, 34.

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without condition; [f] *They shall be all taught of God* He promiseth

[f] Isa. 54. 13.

likewise, saying, [f] *I will sprinkle cleane water upon you, and you shall*

[f] Ezek. 36. 25, 26, 27.

be cleane from all your filthines, & from all your Idols I will cleanse you. A new heart also will I give you, and a new spirit will I put into you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walke in my Statutes, and

[t] Ezek. 36. 31.

yee shall keepe my Iudgements and doe them, &c. And [t] *not for your sake do I this*, saith he, *be it knowne to you*, be ashamed and confounded for your owne wayes O house of *Israel*. And againe hee

Ier. 32. 40.

saith, *I will make an everlasting Covenant with them, that I will not turne from them to doe them good; but I will put my feare in their hearts, that they shall not depart from me.* Note this in very many places, God promiseth his blessings to them that *feare him*

and

and keepe his Commandements: here he promiseth with Condition: here he absolutely promiseth those on whom hee intendeth to bestow these blessings, that he will *put his feare in their hearts*, that they may be capable of them: And, which is more, to the end that men might *repent, beleeue and liue godly*, which is the *Condition* to which the promise of forgiuenesse and Salvation is made, God declareth that he hath *raised Christ and exalted him to be a Prince and a Saviour for to giue this faith & repentance*, that their sinnes may bee forgiven, and their soules saved by him. I pray consider well whether all these promises of this sort be not made absolutely on Gods part, and without any Condition on mans part. Wherefore, whereas God hath made many excellent promises of free and great rewards; as, to heare the prayers, and to fulfill the desire of

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of them that feare him, and to giue life and honour to them that beleeue & obey him, and that doe hold fast the confidence, and the rejoycing to the end; you see that heere are promises of the *first sort made with a kinde of condition*: But that God will giue his people both to will and to doe these things required in the condition he hath *absolutely promised*, as hath beene clearely proved.

Reply. If you yet reply and say, are not these latter promises made under condition of our *well using* the outward meanes thereof, such as hearing of the Word, prayer, &c.

Answ. God indeede commandeth these meanes to be used; and, if we performe them aright, God will not faile to blesse the good use of these meanes; but this *well using* them is not in our owne power, neither is it a *Condition for which* God is necessarily bound to giue Faith, and to plant his feare in our hearts, any other wise than

than by his promise; but it is a *Condition by which* he hath ordained ordinarily to give these graces to al which in the use of them shal *waite upon him* for them. For both the *giving of his word*, and the *giving us minds* to heare the Word, & the *opening of the heart* to attend, and the *convincing and alluring the heart* to obey, *hang all upon those absolute promises.* "*They shall be all taught of God*, and the rest before mentioned. *Chap.* 16. *Section* 8. "Isa. 54. 13

Wherefore, let none of yeares thinke that without hearing, praying, and the *right using* of Gods ordinances, they shall ever haue *faith*, and the *feare of God* wrought in them, or shall ever come to Heaven. For we are commanded to pray, heare, &c. and that in Faith, *or else we can never looke to receiue any thing of the* LORD. And doing what lieth in mans power in the right using the meanes of Salvation is of great consequence, although it be *Caution.* Heb. 4. 2. Iames 1. 7.

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be not a ſufficient cauſe to moue God neceſſarily to giue grace; For I am perſwaded that the beſt ſhould haue more grace, if they would doe what in them lay continually, to make good uſe of the outward meanes of grace; and the worſt ſhould be guiltie of leſſe ſinne, if they would doe what in them lay to profit by the goodneſſe of the ſaid meanes And the *neglect* or *abuſing of the meanes*, is ſufficiēt cauſe why God ſhould not only with-hold grace but condemn men for refuſing it.

Pſa. 81. 11 12

Mat. 21. 43

Feares riſing from want of ſuch graces as *God* hath promiſed abſolutely, removed.

But ſome will yet ſay, let all which hath beene ſayd be granted, I finde that God hath not fulfilled theſe his abſolute promiſes to me, for I doe not yet *feare* God and *obey*. How can I hope? How can I chooſe but feare my eſtate?

Let this for the time be granted; that God hath not planted his *feare* in your heart, &c. as yet; may he not doe it hereafter

ter? Sith hee hath made unto you such excellent promises, to fulfil them without condition on your part, but that you should onely use the meanes, and *waite*. Will you not giue him leaue to fulfill them *in his owne time*? And will you not waite, and be glad if they may be fulfilled at *any time*? *Times and seasons* of Gods communicating his graces, are reserved to be at his *owne* disposing, not *at ours*. It should be your care onely to be *present at GOD S Ordinances*, and when you reade or heare the Word or will of God, to indevour to beleeue and obey it: As when he saith; *Thou shalt loue the Lord thy GOD with all thy heart. Thou shalt beleeue in the name of the Lord thy God, and trust in his Name. Thou shalt obey the voyce of the Lord thy God, and serue him*, and such like. Attend to the Word heedfully, and because this Word is *infallibly* *Chap. 16. Section 8.*

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libly true, and *excellently good*, bring your thoughts and heart to *beleeue*, and to *approue* it, and say within your selues, these are *true*, these are *good*, this I ought to doe, this I would beleeue and doe; *Lord helpe me*, and I will doe it, [a] *O that my wayes were directed to keepe thy statutes.* In such like agitations, and reasonings of the reasonable soule, it pleaseth God to giue us his grace both to *will* and to *doe* his Commandements.

[a] Psa. 119. 5

But, secondly, doe not say, that you haue not *faith*, and the *feare of God*, and *loue to him*, all which God of his free grace promised (as you heard) to you absolutely, which graces are indeede the conditions fore-going the reward promised; when as in truth you haue them. For what kinde of duties be these, thinke you? Are they *Legall*, which require perfect, exact, and full degrees of faith, feare, and loue?

Or

Or are they not *Evangelicall*? Such as doe require *trueth* in all these, and doe not exact full perfection in degrees. If you haue desire, & if you can desire to *feare* him (which is the scantling of the feare of Gods people, as [b] *Nehemiah* calleth it) so if you [c] *desire to beleeue*, and [d] *will to obey*, in the inmost longing of your soule, according to the measure and strength of grace in you, this according to the *Tenour of the blessed Gospell of our Lord Iesus Christ*, is true and acceptable through Christ, for whose sake God doth [e] *accept the will for the deed*, in all such cases wherein there is *truth* of will and endevour, but *not power* to doe.

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[b] Neh. 1. 11
[c] Mar. 9. 24
[d] Isa. 1. 19.

[e] 2 Cor. 8. 12.

Furthermore, if you thinke that it is your well-doing that must make you acceptable to God, you are in a proud, and dangerous errour. Indeede God will not accept of you, if you doe not indevour to doe his will; but yo u

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you must propound to your selfe another end, then to be accepted for your well-doing: you must doe your dutie to shew your obedience to God, and to shew your thankefulnes, that God hath pleased, and doth please to accept you in his Sonne Christ; and that it is your desire to be accepted through him.

But I would haue you which are pressed with the load of your sinnes, looke neerely, judiciously, and impartially into your selfe, it may be, you haue more *faith, feare of God*, and *obedience* then you are aware of, or then you will be knowne of. Can you *grieve*, and doth it trouble you that you haue so *little faith*, so *little feare* of God, and that you doe shew so *little obedience*? and is it your desire and indevor to haue more, and to doe as well as you can, though you cannot doe so well as you should? then you haue *much faith*, feare, and obe-

obedience. For to *grieve for little* faith, feare and obedience, is an evident signe of *much* faith, feare and obedience. For whence is this trouble and griefe, but from Gods saving graces? And to grieue for *little*, sheweth that you *long for* and would haue *much*. *Chap. 16. Section 8.*

Let this suffice to be a full answer to the principall doubts, whereof fearefull hearts will take no answer. Never yeeld to your feares, waite on God still for resolution of your doubts in his best time: For it is not *man* that can; but it is [s] *God* that both can and *will speake peace to his people*, not onely outward, but inward peace.

[s] Psa. 85. 8

In the meane time, though you can haue no feeling comfort in any of Gods promises, yet consider *God* is the *Lord*, and that Christ is Lord of all, you are his *creature*, you owe to him all obedience, wherefore you will as much as you can, keepe your selfe

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selfe from iniquitie, and you wil striue to doe his will, let him doe with you as he pleaseth, yea, though he *kill you*, or though he giue you no comfort till death, you will trust in him, and will obey him, and it is your desire to rest and hope in him as in your *Redeemer*, then whether you know that God is yours or no, I am sure *he knoweth you to be his*; this is an argument of *strong faith* And you are upon a sure ground, *The foundation of God remaineth sure*: *The Lord knoweth his*, and who be they? Even all that professing his name [h] *depart from iniquitie*. And whosoever in his heart *would*, he, in truth, *doth* depart from iniquitie.

[h] 2 Tim. 4. 19

Troubles through want of peace of Sanctification, removed.

Something remaineth yet to be answered. Many say, that, doe what they can, they are *assaulted still so thicke with temptations* that they cannot haue one houres quiet.

Answ.

What of that? Doth this hinder

der your *peace with God*, that the *Devill*, the *World*, and your *lusts* (Gods sworne enemies) *are not at peace with you*? So long as you haue peace of *Sanctification* in this degree, that the faculties of soule and body doe not mutinie one against the other; but hold a good correspondencie in joyning together against their fleshly lusts, which fight against the soule, you are in good case; I meane, when the *Understanding*, *Conscience*, *Will*, and *Affections* are all willing to doe their part against *sinne* their common enemy: Not but that you shall find a sensible warring & opposition in all these, while you liue here, even when you haue most peace in this kinde, but how? The unsanctified part of the understanding is against the sanctified part of the understanding, and unsanctified will, against the sanctified will, & so in all other faculties of the soule, *flesh* in every part

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Gal. 5, 17.

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part lusteth against *spirit* in every part, and *spirit* in every part lusteth against *flesh* in every part. For as every sanctified part hath the *spirit*, so it hath likewise the remaines of the *flesh* fighting one against the other. Now if that your faculties and powers be ruled all by *one spirit*, you haue a good agreement, and good peace within you, notwithstāding that the flesh doth so violently warre against the spirit; For this warring of sinne in your members, against the spirit, and the warring of the spirit against sinne, argueth clearely that you haue peace with God, and this *warre* continued, will in time beget perfect *peace*.

But let no man ever looke to haue peace of sanctification perfect in this life; For the best are [k] *sanctified* but in part; Wherefore let no man professing *Christ* think, that he shall be freed from temptations and assaults rising from

[k] 1 Cor. 13 9.

from within, or comming from withour, ſo long as he liveth in this world. Are not *Chriſtians* called to be *Souldiers*? Wherefore we muſt arme our ſelues that we may ſtand by the power of Gods might, and [1] *quit our ſelues like men* againſt the aſſaults of our ſpirituall enemies.

Is it any other than the [a] common caſe of all Gods Children? Was not Chriſt himſelfe tempted, that he might [b] ſuccour thoſe that are tempted? Haue you not a promiſe not to be tempted aboue that you are [c] able? It is but reſiſting and enduring a [d] while, yet a little while. Is there any temptation out of which God will not giue a good iſſue? Hath not Chriſt [e] prayed that your faith faile not?

Let us therefore keepe *peace in our ſelues*, that the whole man may be at agreement, and let us *keepe peace one with another*, fighting againſt the common enemy.

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[1] 1 Cor. 16 13

[a] 1 Cor. 10 13

[b] Heb. 2. 18

[c] 1 Cor. 10

[d] 1 Pet. 5 10 Heb. 10. 37

[e] Luk. 22. 32. Ioh. 17. 15 20

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And the [m] *God of peace shall tread Satan, and all enemies under foot shortly*, and then [n] *through Christ you shall be more than Conquerours*, you shall not onely hold what you haue kept from losing but shall possesse all that Christ hath wonne for you. And the more battels you haue fought, and in them *through Christ* haue overcome, the greater *triumph* you shall haue in glory.

[m] Rom. 16 20

[n] Rom. 8. 37

How, notwithstanding all a mans causes of feares he may know the peace of God belongeth to him.

Now as a surplusage to all that hath beene said against groundlesse feares, which depriue poore soules of heavenly comfort; If any yet cannot be satisfied, but feare still that GOD is not at peace with them, I will propound a few *Questions*, to which if any soule can answer *affirmatively*, he may be assured of *Gods* peace and loue, and of his owne Salvation, whatsoever his feares or feelings may happen for to be.

Quest. 1. *How stand you affected to sinne?*

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ſinne? Are you afraid to offend God thereby? Is it ſo that you dare not wittingly ſinne? Is it your griefe and burthen that you cannot abſtaine from ſinne, nor get out of it ſo ſoone as you would, when you are fallen into it?

2. *How ſtand you affected towards holineſſe, and godlineſſe, and unto the power of godlineſſe?* Is it your heartie deſire to know Gods will, that you may doe it? Doe you deſire to feare him, and pleaſe him in all things? And is it your griefe and trouble when you faile in well-doing? And is it any joy to you to doe well in any true meaſure?

3. Thirdly, *How ſtand you affected to the Church and Religion of God?* Are you glad when things goe well in the *Church*, though it goe ill with you in your owne particular? And are you grieved when things goe ill in the Church, when it may

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happen to be with you, as it was with good [o] *Nehemiah*, or [p] *Ichabods* mother, that all things goe very well, or at least tolerably well, for your owne particular?

[o] Neh.1.4.
[p] 1 Sam.4. 20,21.

4. Fourthly; *How stand you affected to men?* Is it so that you *cannot delight in wicked men*, because of their wickednesse, but [q] *dislike them*? Whereas otherwise their parts and conditions are such, that you could much desire, their company. Doe you [r] *loue those that feare the Lord*, and that delight in goodnesse, therefore because you thinke they are good, and are beloved of God?

[q] Psa.15.4
Psal.16.4.
[r] 1 Ioh.3. 24.
Psal.16.3.

5. Fifthly; Can you endure to haue your soule ript up, and your beloved sinne smitten at, and let out by a searching Ministery, approving that Ministery, and liking that Minister the rather? And doe you with [s] *David* desire that the righteous should

[s] Ps.141.5.

shouldreproueyou? And would you haue an †*obedient eare* to a wise Reprover?

*Chap.*16. *Section* 8. †Pro.25. 12.

6. Lastly; Though you cannot alwayes haue that feeling proofe of your good estate, which is the certaintie of Evidence; Nay say, you haue it but seldome, or it may be, you can scarce tell whether you haue it at all; *Doe you yet resolue, or is it your desire, and will you, as you are able, resolue to cleaue to God, and hang upon Christ, and upon Gods mercifull promises made to you in him, seeking salvation in Christ by faith, and by none other, nor by any other meanes?*

If you can answer, *yea*, to *all*, or to *any one* of these, you may assure your selues that you are in Gods favour, & in state of grace. What though you cannot feele in your selues that you haue this so sure as you would by a full *certaintie of Evidence* (but it is your fault that you haue it not

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so) yet you haue it sure by the best certaintie, namely, by a true *certaintie of Adherence, and cleaving unto God?* For when you are resolved not to sinne wittingly, and allowedly against God, and not to depart from him whatsoever become of you; and it is your longing desire to please him. When (I say) you stand thus resolved, and thus affected as hath beene said, then certainely *God and you are knit together by an inseparable bond.* When you *hate* what *God* hateth, and *loue* what *God* loveth, and *will* what *God* willeth; *are not God and you at one, and at peace?* Are you not neerely and firmely linked one to another? What though this bond be somewhat *secret and unseene to your selues?* yet it is *certaine*, God knoweth you to be actually his, and will, for this, *owne you*, when you seeme to doubt of it; and will alwayes [u] *hold you by your right hand,*

[u] Ps.73.23

hand, whether you feele it or no. But why ſhould you thinke that you are without *Evidence*, when you cannot but *feele* that in truth you *cleave* thus to God, and ſtand thus affected to him, from hence if you were not wanting to your ſelves, you might gaine a moſt *peaceable and joyous aſſurance*, that you are in Gods favour, and ſhall be ſaved. Thus much of removing of impediments to true peace. *Chap.* 17.

CHAP. XVII.

Touching furtherances and meanes of peace of God.

IT yet remaineth, that I ſhould ſhew furtherances and meanes to get and keepe this true peace of God which paſſeth all underſtanding.

Men doe *erre* in judging of

Chap. 17. Causes of errour in mis-judgeing of a mans state first removed.

their owne estates, and in like manner in concluding that they have true peace or not, *from two causes*; Either by erring in the *Proposition* which they lay down as a *rule* to judge by; Or else by erring in the *Assumption and Application* of their actions or persons to the rule propounded. Now if you erre either in the Proposition, or in the Assumption, and Application, you of necessitie will erre in your Conclusion.

Wherefore if you would judge rightly of your actions and person, take heed first that you doe not faile in your *Proposition and Rule:* which that you may not doe, you must know *what is necessary* to the very being of a Christian, *what not*; and this is to be learned onely by the onely *Canon* of truth to us, *the Word of GOD.* For many erre herein, because they thinke that such and such things are necessa-

ry

ry to the being in ſtate of grace, which are not; and that ſuch and ſuch things are ſufficient to the being of a Chriſtian which are not. *Chap.* 17.

Now you ſhall finde, that it is *truth* of faith and other ſaving graces, not the *great degree* and quantitie of them that maketh a *Chriſtian*. And that it is not the *moſt forward profeſſion* and forme of godlineſſe, *without this power and truth*, that will doe it.

Secondly, Take heed that you faile not in your *Aſſumption and Application* of your ſelfe and of your actions to the *Rule*, though rightly propounded. The *Scripture* muſt alſo rectifie you in this For many a one erreth in this alſo, ſaying, my actions and condition are according to the *Rule*, or not according to the *Rule*; When indeede they are otherwiſe than they judge. For every mans owne ſpirit ſo farre as it is ſin-

[r] bap. 17.
[a] Psa. 31. 22
[b] Rev. 3. 17

sinfull is apt to giue *a false Testimony of it selfe.* *David* said [a] *hee was cut off from God,* when he was not. The [b] *Loodiceans thought themselues in good state,* when *Christ* saith they were wretched and miserable.

Now that you may not erre either in the *Rule,* or application of your selfe to the *Rule,* you must use all good meanes to haue your judgement rightly informed in either point: and then be willing to judge of your *selfe* as you are, and of your *peace with God* as it is.

I told you that the holy Scripture must be your guide, in judging *What you should be,* and *What you are*; I meane the *Scripture rightly understood.* Now to attaine a right understanding of the Scripture, and abilitie to judge your selfe by it, whether you be in state of grace, from the knowledge whereof commeth peace, looke backe unto

Chap-

Chapter 8. Section 2. taking unto them these following directions. *Chap.* 17.

1. Observe a difference and distinction in true Christians, both in their different manner of calling, & estate after calling. Some called in infancie, as *Samuel* and *John Baptist*: Some in middle and old age, as *Abraham*, and *Zacheus*. Some called without sensible terrors of cōsciences as those before mentioned. Some with violeat heart-ache and anguish, as S. *Paul* and the Iaylour. In some these terrors abide longer, in some a shorter time. And after Conversion all are not of like growth and strength. Some babes, weake in judgement and affections; Some strong men, strong in grace generally; but strong also in corruption in some particular. Some old men so well grounded in knowledge, and confirmed in resolution, that no lust getteth a head to prevaile in them.

Chap.17. them. Also one and the same man may be sometimes in spirituall health and strong, sometimes under a temptation, weake, and feeble, sometime can pray, &c. and have comfort, sometime not. Now, none must conclude he is no Christian, because he is not *in every thing*, like others, nor *at all times* like himselfe.

7. *Trust not your owne judgement of sense in your owne case*, whosoever would understand, and be wise according to Scripture; must *deny himselfe, and not* [c] *leane to his owne sense or wisedome*; but must be [d] *a foole that he may be wise*, you must bring your conceits to be ordered and framed by the *Scriptures*. You must not presume to put a sense of your owne into the Scripture; but alwayes take the sense and meaning out of it. It is presumption of a mans owne opinion, and stiffenesse in his owne conceits, which marreth all in this

[c] Pro. 3. 5.
[d] 1. Cor. 3. 18

this case. And whence is this but from his folly and pride? Oh, if you who are troubled in Conscience, would be every way *nothing in your selues*, you would quickly be *something in God*, and you should quickly know it. If you would be *humbled, and not nourish this pride in you*, you should quickly know your state with comfort. *Chap.* 17.

I know many of you will wonder that I should charge you with pride; you judging your selues to be so base and vile. Well, for al that, I will now proue to your faces, that *it is humility you want*, and if it were not that you were proud, you would judg of things otherwise than you doe.

For first you cannot beleeue in CHRIST (you say) because you cannot obey him, and be dutifull as a good wife to him If you could obey, then you could beleeue that he were yours and you his; whereas, you must first

Chap.17. *first beleeve in Christ*, and take him for youre husband, and *beleeue he is your husband*, before you can obey him. Can a woman, or should a woman obey a man, and carry her selfe towards him as to her husband, before that shee beleeue that he is her husband? If you could obey as you should; Oh, then you think Christ would loue you; It were well if you could loue Christ, and obey him, it is your dutie. But to thinke he will not saue you, because you haue no goodnesse or worth in you to cause him to loue you, is not this from hence, you would be *some thing in your selfe*, for which Christ should cast his loue upon you?

*Hos.2.19 20 Christ *marrieth* you not because you were good, but that hee might make you good, that you might know him, &c.

Obiect. But you doe not see this his worke in you, that he hath made you good, therefore you doubt.

I an-

Ianſwer: though it may be in you, yet Chriſt will not let you ſee it, becauſe you will not beleeue that *he is yours*, and you his. Bring your heart to this, (and you haue reaſon for it) for the *Father* giveth him, and he giveth himſelf to you in the Word and Sacraments; then you will loue him, and obey him abundantly. Is not ſhe a *proud and fooliſh woman*, that may haue *a Kings ſonne*, upon Condition that ſhee will ſtrip her ſelfe of all her own proper goods, tnd let *him* endow her at his pleaſure, yet ſtill ſhee will be *whining and diſcontented with her ſelfe*, becauſe ſhe hath nothing of her owne to bring to him, for which he ſhould loue her. *Chap. 17. Anſw.*

But you will ſtill ſay, Chriſt hath not endued you with ſo much grace, as to be able to doe as you ſhould. *Obiect.*

Content your ſelues, If you would but ſee that he hath married *Anſw.*

Chap. 17.

ried you to himselfe, you then would use the meanes which he hath appointed, whereby he giveth his graces, you would be thankfull for what you have, you would pray & wait his pleasure for more, relying on his wisedome for how much, and when. If you doe not thus, then in this you shew your selues proud, in that you preferre your owne wisedome before his.

Let it be supposed that you are not proud, standing upon termes of having any goodnesse in you, for which Christ should love you, but you would with all your hearts be all that you are in him, and would be beholding to him for taking you, poore, and base as you are. Is there no other *pride* (thinke you) but when you doe thinke well of your selves, or would be thought well on, for your *goodnesse*? Yes, there is another pride which is as dãgerous in this case of

of causlesse doubting; and that is *to be too well conceited of, and to bee wedded to your owne knowledge, and to your owne opinion* in judging your selues. Vnderstand it in this particular. The holy *Scriptures* give you to understand (I speake still to such onely as with all their soules would please GOD, yet can feele no comfort) that your state, in point of *Salvation*, is good. And *Gods experienced children*, yea, his *faithfull Ministers*, who dare not lye for *God*, much lesse to *ease you*, they according to the *Scriptures* doe assure you that your state is not as you say it is, but you have conceits otherwise, & you have no feeling of comfort, and in your sense to you, it is otherwise then either the *Scripture*, or the *Ministers* speake. Now when you will *preferre your owne opinion and sense* (such as it is) *before the judgement of GOD S Word of truth, and before the judgement of Gods* (*kap.* 17.

Chap. 17. *Gods Ministers judging according to this word.* Are you not highly conceited of your owne opinion? And are you not *strangely proud?* though it may be you thought otherwise.

Wherefore if you understand things aright, you must haue a meane conceit of your owne understanding, of your owne opinion, and of your owne sense. For as you must *deny your goodnesse*, and be poore in respect of conceit of any goodnesse in you, if you would ever looke to haue any goodnesse from Christ, so you must denie your *owne opinion, knowledge, sense, and wisedome*, if you would know spirituall things aright, and would become wise through Christ.

And that it may appeare now, that you are not too well conceited of your owne opinion touching your estate, make use in this case of *Experienced Christians*

ſtians, but eſpecially of *judicious and godly Miniſters*. Let not feare either of troubling them, nor yet of ſhaming your ſelfe hinder you. But do it according to theſe directions.

Chap. 17. An excellent helpe making way to peace of cõſcience. Rules how to lay open our ſtate to others, when the Conſcience is troubled.

Firſt, Acquaint ſuch a one with your caſe *betimes*; keepe it not to your ſelfe too long. For then like a bone long out of joynt, and a feſtred wound, it will not be ſo well, nor ſo eaſily cured, beſide the vexation in the meane time.

Secondly, deale *plainely*, *truely*, and *fully*, in ſetting downe the cauſe of your trouble, not doing as many, telling one part of your griefe, and not another, which hath beene the cauſe that they haue gone away without comfort. Either tell all or none in this caſe. If you thinke him not faithfull, reveale nothing thereof to him: If you judge him a fit man, then ſhew all, as you will doe your bodily maladies

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dies and diseases to a Surgeon, or Physician, if you would have them cured.

Thirdly, Beleeue them rather than your selues in this case, hearken to them, and make use of their judgement and experience, and be not presumptuous of your owne understanding and feeling. In times of your feares and doubts *be not rash* and sudden in judging your selues. The *Devill* is a jugler, and your eyes he dazzled, and of all men *you are the most unfit and incompetent to judge of your selues in this case*. For when groundlesse suspition, and causeleſſe feares have like a head-strong Colt got a head, and hath caught the bit in his teeth, it will (like to other passions) carrie you head-long whither it listeth, contrary to all right reason and understanding. In such suspition & feare of your estate, you are like a *jealous woman* in the fit of her jealousie, and

Men overgone with trouble of conscience, are most unfit to judge of their owne estate.

and feare of her husbands unfaithfulneſſe; ſhe will *picke matter* out of every thing he doth, (though he ſtudy to give her no occaſion of ſuſpition) *to increaſe her ſuſpition of him*; If hee be ſomewhat ſtrange and auſtere, then (ſhe ſaith) he loveth her not but others better. If he be kinde to her, then ſhe thinkes that this is but to dazel & blind her eyes, that hee may without ſuſpition give himſelfe to other women. Deale now ingenuouſly, and anſwer whether it is not, or whether it hath not beene ſo with you? I pray marke your abſurd and contrary reaſonings. When you *proſper*, thence you inferre, ſure God doth not loue me, for whom he loveth, he correcteth. When *God whips you* well for this, and doth caſt you into grievous *afflictions*, thence you conclude, ſure God is wroth with me, and doth not loue me. If you be *troubled in Conſcience*, Oh, *Chap.* 17.

Chap. 17. Oh, then GOD writes bitter things against you, you can haue no peace. And when he giveth you *quiet of minde*, Oh, then you feare that all riseth from presumption, your ease is naught, and it was better with you when you had trouble in minde. Is it not thus? Are you not ashamed that you haue beene thus senseleſſe, and absurd in your owne reasonings? and yet, *this understanding, reason, and sense of yours* must be harkned unto, before the truth of *Gods Word*, and before the *judgement* of all men, though never so judicious. Will any body that is wise trust such a judgement? If an excellent Physitian for others, is seldome found to be the best Physitian for himselfe in a dangerous sicknesse, but will make use of one (it may be) inferiour in judgement in Physicke to himselfe; for his owne wits be not so well his owne in his owne case; then me thinkes

thinkes, it ſhould bee your wiſedome to make uſe of the judgement of others, and not follow your owne ſenſe. *Chap. 17.*

But you will ſay, ſhall I thinke otherwiſe of my ſelfe than I feele? *Reply.*

I anſwer; I, in ſome caſes, or elſe you will bee counted a wilfull foole, as in the caſe of an *Ague*, you feele your drinke to be of an odde reliſh; before you had your *Ague*, you knew it was well reliſhed, and thoſe which bring it, tell you it is the ſame, ſtanders by taſte it for you, and ſay it is the ſame, and that it is excellently well reliſhed, I hope you are wiſer in ſuch a caſe as this, then to conclude according to your feeling, and taſte; every one ſeeth that the fault was in your palate, not in the drinke. Even ſo it is with you when the palate of your underſtanding is diſtempered with a *ſhaking fit* of groundleſſe, and faithleſſe feare, *Anſw.*

Chap. 17. wherefore in this state, *deny your owne sense, and trust not your owne iudgement; but hearken* unto the iudgement of other men. And the rather, because GOD doth therefore comfort men, and give them experience of his consolations, [c] *that they may comfort other in like case.* Also hee hath given commandement to his more understanding, & more confirmed children, that they should [d] *comfort* you, giving you to understand how it is with you in the matter of your soule, better than you can know of your selves. Nay, more, God hath given to his *Ministers* the [e] *tongue of the learned, to speake a word in due season to the soule that is wearie.* Should not the iudgements of these be regarded? but which is most of all, God hath not only given to *Ministers skill*, to discerne your state better than your selves, but hath given *power and authoritie*, when they shall see cause,

[c] 2 Cor. 1. 4

[d] 1 Thes. 5. 14.

[e] Isa. 50. 4.

Ioh. 20. 23

cause, *in his name to absolve you,* and to assure you, that (if it bee with you, according as you doe thus, and thus relate your state to be) you are in Gods favour and in state of grace. Chap. 17.

I meane not that you should *hang your faith* upon any mans, or any mens judgement; but when that men judicious, (being in better case to judge of you, then you are to judge of your selves) shall by the *Word of God,* and by *authoritie from him,* give you hope and comforts; *you ought to comfort your selves by these meanes.*

Thus much I have sayd, that your judgement might be fitted to understand aright in what state you stand. Which if you will observe it, it will be an excellent furtherance towards the obtaining of peace.

Now I will shew by what meanes you may have just cause and matter for your judge-

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ment to worke upon, whence it may give you peace and comfort.

Meanes to get and keepe true peace.

If you would have peace and comfort in your ſoules, then firſt and chiefly you muſt *get and cheriſh the Spirit of God in you,* that it may *ſpeake peace* to you, and may give you matter for your ſpirit to worke upon, whereby you may conclude, you are in Gods favour. For, though I grant, that you can have no feeling witneſſe to your ſelfe (ſay whatſoever can be ſaid) *untill your ſpirit can witneſſe that you are Gods children*; yet your ſpirits are not to bee truſted in their witneſſing, but onely ſo far forth as the *Spirit of God doth witneſſe to your ſpirits* that it is ſo, that you are indeed his children. Whatſoever comfortable conceits a man may have in himſelfe of his good eſtate in grace, hee can have no true joy, and comfort, but by the *holy Ghoſt*, whoſe

whose proper worke it is to *comfort*, and is therefore called the [f]*Comforter*. For *by him only a man can know*, and by him a man may know [g]*the things which are given him of God*.

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[f] Ioh. 14. 16.

[g] 1 Cor. 2. 12.

But it will bee sayd, *the Spirit bloweth where it lusteth*, how is it possible for any man by any meanes to get it?

Reply.

In respect of mans owne abilitie, it is as unpossible for him to get the spirit to come into, and to move in his hart, as it was for those impotent folke, which lay waiting at the [h] *Poole of Bethesda*, for the *Angels* comming to move the waters, to cause the said mooving of the waters; yet they *waiting*, the waters were moved, and ever and anon they that waited; and gave not over waiting at the *Poole*, were benefited. Thus if men will *waite in the use of the meanes* wherein, and whereby GOD doth give and continue his *holy Spirit* to

[h] Ioh. 5. 3, 4.

Chap. 17. Meanes to obtain the Spirit.

men, they may looke to have it.

The first meanes to get the spirit, is to *be an emptie soule*, sensible of the losse of that *holy Spirit* which once you had in *Adam*, you must *mourne*, and *hunger*, and *thirst* after the *Spirit*. If you will doe thus, you may expect the receiving of the Spirit. For God saith, that [i] *hee will poure water upon him that is thirstie, &c. I will poure my spirit upon thy seed*, saith he to the Church.

Mat. 5. 3, 4 5, 6.

[i] Isa. 44. 3.

Secondly, that your heart may be stirred up to *long* for the Spirit, *you must know that there is an holy Ghost*, and not onely so; but must know him to bee *God*, and *you must beleeve him to bee the comforter*; And as it is in our *Creede*, give him this honour and glory, as to *beleeve in him, and conceive of him as the proper Author of sanctification and comfort*, this is the way to have the Spirit, and to bee sure of it that you have it. Our Saviour saith, that

that the *not knowing or beleeving hereof is the cause why the* [k] *World receive not the Spirit.* *Chap.* 17. [k] Ioh. 14. 17

Thirdly, *bee constant and diligent in waiting for the having,* and for the increase of the gifts *of the Spirit,* in the holy exercises of Religion, as *reading, hearing, and meditating of the Word of God,* especially *of the blessed History, and promises of the Gospell. &c.* You must wait for it in the motions and stirring of GODS Word in you by Gods meanes, then as *Cornelius* and his companie received it at [l] *Peters Sermon;* and as the *Galatians* at the [m] *hearing of faith,* so may you. For the *Gospel* is called the [n] *Ministery of the Spirit.* [l] Act. 10. 44 [m] Gal. 3. 5. [n] 2 Cor. 3. 6, 8.

Fourthly, *Pray for the Spirit,* and though you cannot pray wel without the Spirit, yet sith it is Gods will that you should pray for it, set about *Prayer* for it as well as you can, then God will enable you to pray for the spirit,

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and you shall have it. For *Christ* saith, *If yee that are evill know how to give good gifts to your children:* [o] *How much more shall your heavenly Father give the holy Spirit to them that aske him?* As these are meanes to get the spirit, so they are meanes to continue, nourish, and increase the graces of the Spirit.

[o] Luk. 11. 13.

Fifthly, If you would keepe and nourish this Spirit, *you must take part with it in its lusting against the flesh*, you must not resist, but willingly receive the comforts and motions of the spirit, and must doe your best to bring forth the fruits of the Spirit, you must take heed that you neither [p] *grieve nor* [q] *quench the spirit*; It is *grieved*, when it is resisted, crossed, or opposed any way. It is *quenched* as fire is, two wayes; first, *by throwing on water*, all sinfull actions, as they bee greater or smaller, are as water, they doe accordingly more or lesse

[p] Eph. 4. 30 31.
[q] 1 The. 5. 19, 20.

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leſſe quench and abate the *Spirits operations.* Secondly, fire may bee quenched and put out by *With-drawing of wood and fuell.* All neglect, or negligent uſing of the Word, Sacrament, Prayer, Meditation, and holy conference, and Communion of Saints. doe much chill and quench the ſpirit: Whereas the daylie and diligent uſe of all theſe, doth much increaſe, ſtrengthen, ſtirre up, and inflame it; whence muſt needs follow much *peace* and comfort.

Now when you have gotten this holy *Spirit*, and have any proofes of the holy *Spirits* being in you, then you ought to reſt ſatisfied in the *Spirits witneſſe* to your ſpirit, your ſpirit ſhould doubt no more. For even in this that *God* hath given you his *Spirit*, the very being of it in you is a reall proofe, and the greateſt confirmation that can be of your being in ſtate of grace. For when

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o 1 Iohn 2. 27.

p Rev. 1.6.

q Eph. 4.30

r 2 Cor. 1. 22. Eph. 1.14.

you have this *Spirit*; 1. You are o *annointed*, what greater confirmation would you have of being made p *Kings and Priests to God.* 2. You are also by this spirit q *sealed* to the day of Redemption, *what greater confirmation can there be of Gods Covenant, & of his Will and Testament towards you.* 3. It is likewise the r *Earnest of your inheritance*, which giveth present being and beginning to the Covenant, and bindeth to the perfect fulfilling of it in its time, wherefore you are so surely *Gods*, when he hath given you his *Spirit*, that unlesse you can thinke he will *lose his Spirit, the earnest which he gave you*, you can have no cause to thinke that he will lose you, or not fulfill the promise of Salvation made unto you, wherof his *Spirit* is the earnest, and part of the *Covenant.*

How the Spirit doth witnesse to a man that he is Gods childe.

This *Spirit* doth witnesse to a man, that he is the child of God two wayes. First, by immediate wit-

witnes and ſuggeſtion, Secondly, by neceſſary inferences, by ſignes from the infallible fruits of the ſaid ſpirit, by which later witnes you may know the former to be a true teſtimonie from Gods ſpirit the *ſpirit of Adoption*; and not from a ſpirit of errour and preſumption. For this ſpirit of Adoption is a ſpirit of [a] *grace and ſupplication*, it is a ſpirit of [b] *godly ſorrow*, and it is a ſpirit of * *ſpirituall joy*. Where it doth teſtifie that you are Gods children there it wil give you new hearts, cauſing you to deſire and endevour to live like Gods children, in reverent feare and love, leading you in the right way, checking you, and calling you backe out of the way of ſinne; ſtirring you up to prayer, with ſighes, deſires, and inward groanes, at leaſt making you to confeſſe your ſinnes, and to aske and hope for pardon in the name of CHRIST. And will ſtill be putting you on to

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[a] Zach. 12. 10.
[a] Rom. 8. 26.
[b] Iſa 61. 3.
* Act. 8. 8. Gal. 5. 22. Act. 24. 16

Iſa. 30. 21.

Chap. 17. to live like *obedient children*; giving you no quiet if you doe not. Thus much of the first and principall meanes of getting true peace and comfort.

Secondly, If you would have the invaluable Iewell of peace, then *abstaine as much as is possible, from the act of all grosse, and from all presumptuous sins, and from the allowance of any sin.* For the more sin, the more guilt; and the lesse sin, the lesse guilt: Now, the *lesse guilt* lyeth upon the *Conscience*, the *more peace of Conscience*, the *more guilt*, the *lesse peace*.

f Ps. 51. 14.

Thirdly, *When you fall into sinne*, (for who liveth and sinneth not) then with all speed *affect your heart with godly sorrow for it*, cause it to be a burden and a load, and wearinesse to the Conscience: but withall, *affect your heart with hope of mercy, forgivenes, and grace through Christ.* Then with all humble submission you must seeke unto GOD, the

the *God of peace*, but come to him by *Christ Iesus*, the [t] *Prince of peace, upon whom lay the* [u] *chastisement of your peace.* Aske mercie and forgivenesse. Aske repentance, grace, and new obedience. Beleeve in Christ. If you doe all this, then *you come unto Christ*, and unto God by Christ, according to his Commandement, and you have his sure promise, that [c] *you shall have rest to your soules.* This doe, for [d] *in Christ onely can you have peace.* This true application of CHRISTS blood and sanctification, will [e] *sprinkle the Conscience*, from the guilt of sinne; *that there shall remaine* [f] *no more conscience for sinne*, that is, no more guilt which shall draw upon you the wrath of God and eternall punishment for sinne; whence must needes follow *peace of Conscience*; because the Conscience hath nothing to accuse you of, *guiltinesse being washed off by Christs blood.* As soone

Chap. 17.
[t] Isa. 9. 6.
[u] Isa. 53. 5.
[c] Mat. 11. 29.
[d] Ioh. 16. 33.
[e] Heb. 9. 14
[e] Heb. 10. 12.
[f] Heb. 10. 2
Heb. 9. 14. Psal. 32. 1, 3, 4. 5.

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soone as *David*, after his foule sinnes, could come thus to God, his heart had ease.

How to keepe the Cõscience tender, See also Cap. 15. Sect. 2. at the end of it.

But when you have thus gotten a good and cleare Conscience, take heed of defiling it againe, or giving it any matter of unrest: Be as tender in keeping your Conscience unspotted, and unwounded, as you are of the apple of your eye. Sin not against knowledge, and Conscience, and in any case smother not the good checks & watch-words of your Conscience. For if being washed, you doe againe defile it, this will cause new trouble of heart, and you must againe applie your selves to this last prescribed remedie.

In the fourth place, Christ having taken upon him *the burden of your sinnes*, which was intolerable, you must take upon you, and submit unto *the yoke of Christs service* which is light and easie. You must indevour to doe

Mat.11.19

what-

whatsoever hee hath commanded in his Word and Gospell, following all his steppes in his imitable actions; in all humilitie and meekenesse, and in spirituall and heavenly mindednesse. When you can thus subject your selves to Christ in *holinesse*, you shall have peace. For the holy Ghost saith, the *worke of righteousnesse is peace*; and againe saith, *To bee spiritually minded is peace*, that is, bringeth with it peace. I comprehend Christs yoke of the *Gospell* in these three *Faith, Hope*, and *Love*. As these three bee in you and abound, in the same degrees shall peace bee in you, and shall abound. *Chap.* 17. Isa. 32. 17. Rom. 8. 6.

Having Faith in Christ (saith the Apostle) *wee have peace with God*. It is God that justifieth, who shall lay any thing to your charge? For justifying Faith is the ground and spring, from which only sound and true comfort doth flow. Rom. 5. 1. Rom. 8. 33

Hope

Chap.17. Rom.8.25

Hope will make you waite, and expect with patience for the accomplishment of GODS sure promises; whereby it will hold you as steadie, and as sure from wracke of soule, as any *Anchor* can hold a ship; God doth therefore give hope, that it may be as an *Anchour, sure and stedfast;* Though while you are in the Sea of this world, it doth not keepe you so quiet, but that you may bee in part tossed and disquieted with the waves and billowes of feare and doubt, to try the goodnesse of your vessell, and strength of your Anchor, and tacklings; *Yet you shall bee sure not to make ship-wracke of Faith and a good Conscience, if you shall lay hold upon this hope set before you.*

Heb. 6.18. 19.

And as for *Love, They that love the Lord shall have peace,* you must therefore *love* God, *love* his ordinances and his people; *Love* God with all your heart;

heart; *Love* your neighbours as your ſelves, *love* Gods Commandements. *For great peace ſhall they have* (ſaith the Prophet) *that love Gods Law, and nothing ſhall offend them.* *Chap. 17.* Pſal. 119. 165.

Whoſoever doe thus take up Chriſts yoke, and follow him, ſhall find *reſt to their ſoules*; and *peace ſhall bee upon them, as upon the Iſrael of God.* Mat. 11. 29. Gal. 6. 16.

Fiftly, If you would have peace, *uſe all good meanes, whereby you may be oft put in remembrance of the exhortations and conſolations of God.* They in the *Hebrewes* were therefore out of quiet, and readie to faint in their mindes, both becauſe *they forgat the exhortation*, which ſaid, *My ſonne deſpiſe not the chaſtening of the Lord, &c.* And becauſe *they forgat the conſolation*, which ſaith, *Whom the LORD loveth, hee chaſteneth.* Heb. 12. 5. Heb. 12. 6.

Meanes of being put in mind of Gods conſolations.

The principall meanes of being put in minde of GODS con-

Chap. 17. consolations, are these following.

1. *You must bee much Conversant in Scriptures*, by reading, hearing, and meditating thereon. Rom. 15.4 *For they were all Written to that end, that through patience and comfort of the Scriptures, you might have hope.*

The Scriptures of God, they are the very [a] *Wels* and [b] *Breasts of consolation* and *Salvation.* The *Law* discovers sinne, and by its threats against you, and by relating judgements executed upon others, *doth drive you to Christ*; Gal. 3.24. The *promises of the Gospell* made to you, and the signification of the accomplishment thereof to others, *doe settle and confirme you in Christ*, whereby your heart is filled with joy and consolations. The *Gospell* is called the [c] *Gospell of peace*, and the *Ministers* of the *Gospell* are said to *bring glad tydings of this peace.* It is the bright shining light of the *Gospel*, which

[a] Isa. 12 3.
[b] Isa. 66. 11
[d] Rom. 10. 15.

will

will [d] *guide your feete in the way of peace.* *Chap.* 17. [d] Luk. 1. 79.

2. *Be much in good Company, especially in theirs, who are full of joy and peace in beleeving*, whose example and counsell will mind you of joy and comfort, and will bee of excellent use unto you, to establish you in peace.

Sixtly, and lastly, *Acquaint your selves with God, touching the course he useth to take with his children in bringing them to glory. Acquaint your selfe with God also in praying much for peace*, unto him who is the *God of peace*, the *Father of mercies, and the God of all consolation*; then shall you have *peace*, and much good shall bee unto you. For it is GOD *that speaketh peace to his people*, wherefore assuredly his answer to him that asketh *peace*, will bee an answere of *peace*, even *this peace which passeth all understanding*. GOD shall give you *peace*, & with it *glory*, even a *glorious peace*. Iob 22. 21. 23. Psal. 85. 8.

Thus

Chap. 17. Thus having directed my pen, not onely to you in particular, in this tract of peace, but (sith it is judged fit to be publike) both in this and the other directions to a *dailie Walke*, unto all other that need and desire it, you may see the excellency of peace together with the impediments, furtherances, and meanes of peace. Shunne the Impediments, improve the furtherances, and I dare assure you, that albeit in this life you may still feele a conflict betweene faith and doubting, betweene hope and feare, and betweene *peace*, and trouble
Psa. 37. 37 of minde; yet in the *end* you shall have *perfect peace*: and in the meane time, though I cannot promise you to have alwaies that *peace* which will afford you *sense of joy*; yet God hath promised, that you shal have that *which shall keepe your hearts and mindes in Christ*; And what would you have more?

Thus

Thus I have endevoured to satisfie your godly desire, I have of purpose written much in as few words as the points in hand would well beare; I did it the rather, not onely because writing is tedious to mee, but because I know that you are established alreadie in these trueths, wherefore these may be sufficient to helpe you unto distinct notions of the most necessarie things that belong to a Christian life, and to put you in remembrance. I have omitted many *allegations of Scriptures*, and have forborne to write out most that are alleaged. It was partly for haste, partly for mine owne ease, and partly because it would have made this Booke to bee too big for a *vade mecum* to carry about with you; but I consider that you are much conversant, and well read in the *Scriptures*; and you may turne to the places, both in the *line*, and in the *Margent*, *Chap.* 17.

Chap. 17.

gent, for you will finde, that, for the moſt part, the *life of each point in hand* lyeth hid in the *Text of the Scripture alledged. I thanke God* I have reaped much benefit to my ſelfe in ſtudying, and Penning theſe directions. *I pray God* that you may reap much good in reading of them. *Now the God of*

Rom. 15. 13.

hope fill you with all joy & peace in

Heb. 13. 20. 21.

beleeving. And the God of peace that brought againe from the dead our Lord Ieſus, that great Shepheard of the ſheep, by the blood of the everlaſting Covenant, make you perfect in every good work to do his will, Working in you that which is well pleaſing in his ſight, through Ieſus Chriſt, to Whom be glory for ever and ever,

Amen.

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